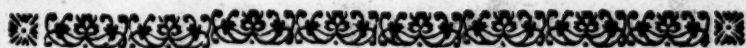


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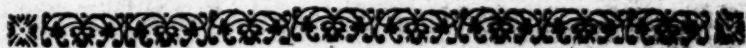
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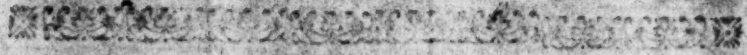
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A  
R E P L Y  
TO  
Mr. E N T Y' s  
L A T E P I E C E,  
I N T I T U L E D,  
*Truth and Liberty Consistent, &c.*





REPLY



Mr. E. M. Y. S.

DATED PIECE

INITIATED

Y. and Liberty Consistent &c.





W. J.  
A.  
R E P L Y

TO

Mr. *ENTY*'s *A*  
L A T E P I E C E,

I N T I T U L E D,

*Truth and Liberty Consistent, &c.*

As far as it relates to the Controversy concerning the TRINITY.

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By the Author of the *Propositions* address'd to him.

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L O N D O N:

Printed for J. Noon, at the *White-Hart* in *Cheapside*; J. Roberts, near the *Oxford-Arms* in *Warwick-Lane*; and A. Dodd, at the *Peacock* without *Temple-Bar*, M D C C X X I.

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REPLY

MR. E. W. T. ST.  
LATE PIECE

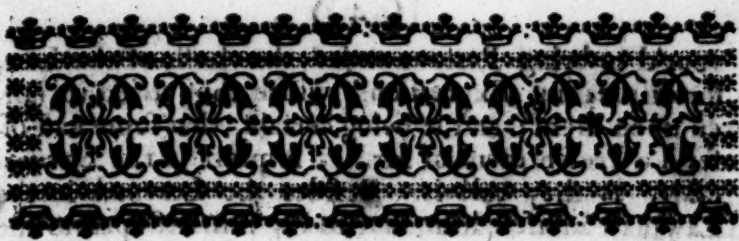


Printed and Published by J. G. Smith, Esq.

As far as it relates to the Controversy con-  
cerning the TRINITY

By the Author of the previous edition, &c.

LONDON:  
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A

# R E P L Y

T O

Mr. *ENTY*'s Late Piece;

INTITULED,

*Truth and Liberty Consistent, &c.*

**I** Perceive Mr. *Enty* is offended, that a nameless Author should write against him, when he was engaged in a Controversy with Mr. *Pierce*; and thinking himself not obliged to answer such an one, he has declined a distinct Answer to my *Propositions*. Herein may be seen how much his Temper, notwithstanding all his bragging, differs from Mr. *Pis*, who has not stuck to give distinct Answers to several Pamphlets, which have been publish'd against him, without any Name. I leave the Reader to guess at the Reason, why Mr. *E*, has declined the distinct Consideration of my *Propositions*, which were written without a mixture of any Reflections, that could give him the least Offence. There was a manifest Reason, why I concealed my Name, which could not be pretended by the nameless Authors who wrote against him, it being well known, that some who are of Mr. *E*'s Principles in the present Controversy, had endeavour'd



your'd to bring Persons under the Lash of the Law, for displeasing Expressions, which they tried to fasten upon them; and it being certain, that some had offer'd a Presentment of Mr. P. himself in the *Spiritual Court*, as they call it. Besides the Learned in the Law had advised him, not to lay himself open to the malicious Attacks of such, as would gladly take an Advantage from the Law to give him Trouble: And it may well be thought, that he would give the same Advice to any of his Friends, who design'd to write upon the same Argument.

Mr. E. indeed declares, he hopes Mr. P. *won't be prosecuted*, p. 70. But besides, that it may not be in his Power to restrain all who are of his Principles; he do's not appear a Man much to be trusted, since just before that Declaration he indeavours to prove, he has spoken *contrary to the express Letter of the Law*. But it happens well, that 'tis by such a Consequence, as our Law no more allows, than sound Reason, and the Bible, do many of his other Consequences.

I believe all Men will agree with me, in commending Mr. P's Prudence in declaring, he would not publish any Thing more concerning the Doctrine it self with his Name to it. And as I am assured of his abiding by that Resolution, and have his Consent to examine, not only what is said by our Author concerning my *Propositions*, but likewise, whatever relates to the controverted Point, I shall undertake this Part, leaving the personal Matters to himself. Mr. E. therefore may choose, whether he will write against a nameless Author, or drop the Controversy.

I am sorry, Mr. E. still writes in his long and tedious Way, dealing out Words by Number, rather than Weight. If this be natural to him, it had certainly been prudent for him, to have allow'd some Pains to cut off the Superfluities. This will necessitate me to abridge him, and put the Substance of what he says, in as short a Compass as I can. But that the Reader may see, that I do not complain without a Cause, I will be a little more particular in examining what first comes in my Way, than what he says, do's upon its own Account deserve.

I have not observed any Thing, that should come under my Consideration before P. 33. And therefore there

there I shall begin. And thus he there discoursed: Mr. P. would fain have an Explication of the Word Person, as it stands in the Article; I hope he will allow me also to desire an Explication of it, as also of the Word Being, as they stand in his Answer. This is a Specimen of the Way of Writing we are to expect; and as tho' he could not content himself with talking impertinently once, we have much of this repeated again in the next Page. I have good Reason to call this talking impertinently: For 'tis manifest, that Mr. P. uses these Terms in the common Acceptation of them, and not in any mysterious Sense; and so there could be no need of his Calling for an Explication. And besides, he had by giving an Explication, cut off all occasion for such a Demand, unless Mr. E. thinks every Thing to be a proper Occasion for him to shew his Talent in multiplying Words. Let but the Reader observe this Passage in the very Page Mr. E. is answering, Answer, p. 18. ' My Motion was to have an Explication of that Word [*Person*] as it stands in the Article, in which, if I understand it right, the three Persons are made to be one and the same Substance, or Being. I grant they are every where spoken of, as so many distinct Persons, that is in my Notion, three distinct intelligent Beings, but never as altogether making one intelligent Being.' Could any one, besides such a verbose Writer, be at a Loss after this for the Author's Meaning? Is not a Person here defined, to be a distinct intelligent Being? Is it not evident, that he means by a Being, a Substance.

But let him go on: If by [Persons] he means (as I suppose he must) that they are three distinct, separate, divided Beings, as different from one another, as Infinite and Finite can be: So I say, the Scripture never speaks of them as such. What needed Mr. E. to amuse his Reader here with a Supposition, when his Adversary had asserted, they were three distinct intelligent Beings? And to what purpose, beside his constant one, do's he add to distinct, the Words *separate* and *divided*? Is not every distinct Being, consider'd as such, a *separate* and *divided* one? Nor is it to the Purpose, to bring in the Distinction of *Infinite* and *Finite*. The general Notion of a Person, has nothing to do with it. And the first Question in our Controversy, is, Whether they are Three distinct intelligent

ligent Beings: And when that is settled, the Properties belonging to them respectively, may fitly be inquired into. By *Infinite*, I mean, *absolutely Perfect*; and so no Being can be *Infinite*, that is not Self-existent. I acknowledge but one such, and that is the one God; and who he is, we shall see hereafter. I desire to know, whether the Scripture do's not constantly speak of the Father, Son, and Holy Ghost, as three distinct Beings; and whether there is so much as one Place, whence it can be argued, they are Three distinct Persons, that will not as strongly prove them to be Three distinct Beings. Let Mr. E. give a clear Answer to this.

*According to me, the Scripture speaks of the Father, Son, and Holy Ghost, as Three that are distinct, and all intelligently; having a real Existence in the same undivided Nature, or Essence. These are Words, which convey no Sense to me. If the Scripture speaks of them as Three, I desire to know what is the Substantive to Three. They must be Three, that are Beings, or not Beings: Nor is it possible, even for Mr. E. to conceive a Medium between these Two. This deserves his most serious Consideration, to make the Three to be not Beings is Atheism, since he makes the one God to consist of the Three; and on the other Hand, to make them three Beings, must be in him Tritheism, since he holds each of the Three to be Infinite. Farther, 'tis a Demonstration, that if they are Three that are distinct, and all intelligently, they must be Three distinct Beings, for every distinct Agent is a distinct Being. And if they have each a real Existence or Being, in the same Nature, or Essence, then that Nature, or Essence cannot be undivided: This is properly Jargon, unless our Author can give an Account what he means by it. Thus I apprehend, they are spoken of in the Baptismal Form, as also in the Apostolical Benediction. And yet there is not in either of them, the least Hint of the same, undivided Nature, or Essence, in which they have a real Existence.*

*I don't look upon a Person to be a meer Name or Quality, a meer Modus or Ens Rationis, that hath no Existence, but in our Understanding. What are we the nearer to the Notion of a Person by this? Mr. P. did not inquire of you, what you did not, but what you did mean, by a Person. If you use that Word with any Meaning at all,*

N. 68.



all, be intreated for once to tell what it is. And since every Thing is either a *Being*, or *Modus* of a *Being*; and you deny, that a *Person* is a *Modus*, tell me plainly, how you can avoid making them three *Beings*.

Nor did that great and excellent *Person* think so, whose Words I used rather than mine own, because of his abundantly better Judgment and Reputation. But by your Use of them, you made them in Effect your own, and are bound to give a sensible and rational Account of them, which 'tis evident, you are not able to do.

Mr. P. says, he is not at all the wiser for what he says. And how should he, when he cannot understand him, and you do not give an intelligible Explication of his Words.

I say the very same with Respect to his Metaphysical Jargon, of *Differentia Essentialis* and *Accidentalibus*. I dare say, Mr. P. never expected you should be the wiser, but only the more puzzled and confounded with what he said. He knew the Thing could not be answer'd. The Reader must know, that you from the Archbishop defin'd the three *Persons* to be three *Differences*. Upon this he urg'd you with an Argument from a common Distinction in Logic, and shewed you, that this Definition could not be true, since if a *Person* was a *Difference*, it must be either an accidental or essential *Difference*, there being no other sort of *Difference*: But it could be neither one nor t'other. To this you are able to make no Reply, and think to come off by calling it *Metaphysical Jargon*. You seem not to understand that Word *Jargon*, which is only used for hard Words that carry no Sense in them, such as we met with a little before. Besides that Distinction belongs more properly to Logic, which 'tis Pity you have so much forgot; it might help you to reason a little better.

The Archbishop, 'tis known, had a peculiar Aversion to all such Cobweb, fine spun Divinity. I think he was much in the Right in being against Cobweb Divinity, which certainly was never spun finer by the Schoolmen in any Point, than that of the Trinity. And without doubt, the Archbishop would have shewn his Aversion to such Divinity on this Occasion if he had had himself clear Notions of the Doctrine he was treating of. But let us see how you help him out: All therefore that he means, if I take him right, is, that the Scripture spake of Three that differ:

differ: He doth not say how, that he thought, 'tis likely, too bold to determine: But that which he says, is that every one is God, and every one distinct, so that the Person of one is not the Person of another; and yet that all Three are but one God. And is not this Cobweb fine spun Divinity? And have you not finely helped the Archbishop? The Scripture spake of Three that differ: Three what? Must it not be three Persons, that is according to you three Differences; And would it not be strange, if the three Differences did not differ? And 'twould be strange, if he had told how they differ, if they are all one Being, and not distinct Parts of it. And if every one is God, and every one distinct, how can it be avoided, that they must be Three distinct Gods?

And 'tis as thus distinct, and yet one, that they are spoken of in the collective Sense of the Assembly. That is, they are spoken of as distinct, and not distinct. The Terms Father, Son, and Holy Ghost don't in themselves, any more than in Scripture Language, import, that they are only three Names of the same Being: Unquestionably they do not: And yet if they are all Three one Being, this cannot be avoided. Nor were they so understood by any one of the Subscribers, that I know of. They were understood by them, I apprehend, as the Scriptures understood them, as Three real distinct Persons: And if so, the Proposition can't possibly be inconsistent with the Doctrine of the Scriptures, unless the same Thing is inconsistent with it self. If they were understood by them as Three real distinct Persons, they must have affixed some meaning to the Word Persons, which 'tis evident one of them, even Mr. E. himself, had not. And the Proposition is plainly inconsistent both with it self, and with the Doctrine of the Scriptures. I may hope, having thus gratified Mr. P. that he will one Time or other, gratify me with the Explication of his Sense of the Word Person, as apply'd to Father, Son, and Holy Ghost; seeing he says, he has no Objection against the Term it self. The Reader now sees, what Mr. E's Management is, while he thus multiplies Words; he is amused, as tho' Mr. P. studiously avoided explaining himself, tho' he has done it in the very Place his Adversary is considering, as fully as Words can do it; and as tho' Mr. E. had with all the Frankness, and Clearness in the World explained himself; and yet no one upon reading attentively what he says, can guess what

what Notion he has of a *Person*, nor do I believe he has any at all. So many Words has he lavish'd away to no Purpose, unless it be to deceive the incautious Reader, which, whether it be owing to a want of Sense or Honesty, I shall not determine, they are both of them bad Qualities in a Writer. I was willing to go over the first Passage, that came in my Way thus distinctly; that the Reader may be sensible of the strange Way in which he writes, tho' as to any Thing contain'd in it, a few Lines might have sufficed for an Answer. Should I dwell upon every Passage in like manner, we must presently commence Authors in *Folio*: For I see Mr. E. is incorrigible, and notwithstanding the friendly Warnings he had given him, cannot but go on in it. And he has really given me a clear Illustration of the old *Latin* Phrase, and from his Practice I am satisfied, why *Verba dare* signifies to deceive. For the future, I will consult my own, and the Reader's Ease, by picking out the best I can from his vast heap,

Mr. P. calls the Son and Spirit *Divine Persons*. Mr. E. who uses to put puzzling Questions, desires to be inform'd, Whether they have one true and proper Divinity. Doubtless they have each his own peculiar. And to gratify his farther Curiosity, they are *Divine Persons* of a different sort from Magistrates; I think we use the Word *Divine*, to signify any Thing that has a peculiar Relation to God. Thus 2 *Per.* i. 4. We read that Christians are made Partakers of a (not *the*, as in our Translation, the Article in the *Greek* being omitted) *Divine Nature*. Thus in the *LXX.* we read *Prov.* ii. 17. That the strange Woman forgetteth *Παθήναι* *θεῶν*, that is, the Marriage Covenant which God has appointed. *Job* xxvii. 3. The Spirit of God, *πνεῦμα θεῶν*, that is, the Divine Breath, is in my Nostrils. So *Job* xxxiii. 4. *πνεῦμα θεῶν*, The Divine Spirit hath made me: Which I hope will justify him in calling him *Divine*. See also *Exod.* xxxiii. 3. & xxxv. 31. He calls them therefore *Divine Persons*, upon the Account of their special and extraordinary Relation to God. And whereas Magistrates are called *Gods*, upon the Account of their Office, I do not think, that Christ is called so merely upon that Account, but because of the transcendent Excellency of his Nature above all Men and



W. 4.  
 Angels. But Infinite Perfection, as I said before, is appropriated to him who alone is Self-existent, the Father, in which, and in confining this Property to the Father, I hope Archbishop Tillotson's Authority may go as far to defend me, as it could before to defend my Adversary.

P. 13.  
 The next Passage, which I think may deserve to have some Notice taken of it, is, p. 51. Where he would shew the Reason, they have to think their Doctrine of the Trinity, is plainly revealed in the Scriptures. 'Tis express'd, says he, in the Words of Scripture, that the Father is God, that the Son is God, and that the Holy Ghost is God. He knows, that this is denied as to the last of these, concerning whom, no Text is yet produced, that plainly and expressly calls him God, or says, the Holy Ghost is God; and he ought in all fairness to have taken Notice, that the Son is never called God in that distinguishing Manner in which the Father is. He is never absolutely called God with the Greek Article, which is an ancient Observation; and so where he is called God, it should properly be render'd a God. And thus is he distinguish'd, as a God, from him who is the God, in that famous Place in the beginning of St. John's Gospel. He was a God, that was with the God, or God by way of Eminence. And how can his Inference be sure from this? If each of the Three is called God, the Consequence may as well be, as we say, that they are not each called so in the same Sense, as that they must therefore altogether constitute the one God.

P. 26.  
 'Tis said also in Scripture, in so many Words, that God made the Heavens, and the Earth, and that the Elohim (which is a Plural Word) or God here is, we are more particularly told in other Places, viz. in those where 'tis said, that the World was made by the Father, the Word, and the Holy Ghost. If Mr. E. had a Mind to build upon the Word Elohim's being Plural, he had a fair Opportunity to have done it, by considering, what I have said of it under the VI. Proposition: Which shews plainly, that no Stress can be laid upon it. And if its being Plural when spoken of God, must denote that God is not a single Person; I desire to know, whether it must not denote the same, when spoken of Moses, and of Christ, Psalm xlv. 6. I can't here but observe, that River in his

his Exercitations on *Gen. p. 6.* shews at large, that no Stress is to be laid upon this, and brings the Testimonies of both *Papists* and *Protestants* against it. Among the latter, he reckons *Peter Martyr, Mercer, Drusius, and Calvin.* The last of these cautions Men against this Argument, as running into *Sabellianism.* Well, but God made the World; and the Father, Son, and Holy Ghost made the World, therefore they are that God that made the World. Will Mr. E. always allow this way of Arguing? Let us try. We read, *Gen. xix. 24, 25. Then the Lord (Jehovah) rained upon Sodom and Gomorrah Brimstone and Fire from the Lord out of Heaven. And he (Jehovah) overthrew those Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground. Compare verse 14. He then that destroyed Sodom and Gomorrah, was Jehovah. But the two Angels that went to Lot say expressly, ver. 13. WE will destroy this Place; because the cry of them is waxen great before the Lord, and the Lord hath sent US to destroy it. If we take Mr. E's Way of arguing, these two Angels must be Jehovah; whereas certainly the most natural and easy Way is to say, God destroyed it by those two Angels whom he sent for that Purpose. And just in like manner, God created the World, and Christ created the World, and therefore God created the World by him.*

His next Argument he may see answer'd, *Plain Christianity defended, Part 3. p. 42.*

He thinks his is a *Scripture Inference*, because he can't give up that Text, *1 John v. 7. There are Three that bare Record, &c.* I am waiting for an Answer to Mr. *Emlyn*; (and let me here add, lest I should forget it, when I come to speak of this Text elsewhere, that it was left out by *Luther* in his Translation, as we are informed by *Leusden*, in his *Philol. Hebræo-Græco.* p. 36. See also *Selden de Synod. l. 2. c. 4. p. 135.* And I have seen one of our most Ancient *English* Translations, and I am inform'd, that Mr. *Haller Junior*, has such an one by him, wherein that Verse, and the Words in *Earth* are set down in a different Character with this Marginal Note: 'This that is printed in other Characters (after the Judgment of *Erasmus* in his Annotations) be not the Words of *John*, the Writer of this Epistle, but seem to be put in of some other.'

' other. ) And till that comes, I must be forced to give it up. He says: *These Three are one, not one Person; for then they could not be Three Witnesses.* And for the same Reason, say I, *not one Being.* One Person may as well be three Witnesses, as one Being. And if they are distinguished like the three Witnesses on Earth, the Spirit, the Water, and the Blood; they must in my Apprehension be three distinct Beings, and not one single Being. He is resolved not to part with his Conclusion, whether there be any Thing in the Premises, or no, to support it, and therefore he adds; *However still but one God, for which Reason, their Testimony is justly styled the Witness of God, v. 9.* And is it not surprizing, that he should lay any Stress upon this? Who is that God whose Witness is there spoken of? Is it not the Father? Let any one read the whole Verse, and judge: *If we receive the Witness of Men, the Witness of God is greater; for this is the Witness of God, which he hath testified of his Son.* And is Christ the Son of the Father, Word and Spirit, that they should all be the God whose Witness is spoken of? 'Tis a strange thing to me, that Men should have any Difficulty of accounting the Witness of the Spirit to be the Witness of God, since 'tis so plain that God bears Witness by him, *Heb. ii. 4. God also bearing them Witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the Holy Ghost, according to his Will.* What Mr. E. here adds, that his Article bath as good a Foundation in Scripture, as Mr. P's Creed, shews, that he hath not too small a Degree of Confidence: Nor shall I wonder, if Mr. P. calls this a loose Way of Talking.

I shall wave what he says of the baptismal Form, p. 58. because he treats of it more largely in another Place. I come to his Argument from Christ's Name Emmanuel. Mr. P. had said, *Ans. p. 38.* ' This do's not prove, that Christ is one God with the Father, unless the Name *Jehovah Niff* proves the Altar to be so, *Exod. xvii. 15.* ' Mr. E. calls this a poor *Se-cinian Evasion*; But he is mistaken, for 'tis no Evasion at all, but agreeable to the common meaning of giving Names among the *Hebrews*, which had frequently the Name of God inserted into them. They were a sort of *Motto's*, as Mr. E. himself seems afterwards to explain them. Thus *Jehovah-Shalem*, *Judg. vi. 24.* is the

the

p. 18.



the Name given to another Altar ; and *Jehovah-Jireh*, is the Name of a Place, *Gen. xxii. 14.* and so *Jehovah-Shammah*, *Ezek. xlvi. 35.* So *Isaiab* signifies, the *Salvation of the Lord*. I might mention *Hezekiab*, *Jeremiah*, *Daniel*, and abundance more, in none of which is meant, that the Persons or Things that had God's Name inserted in theirs, were the Supreme God. And I cannot imagine, why the Name *Emmanuel* may not in like manner be understood, *God with us*, as God was more especially with him, and by him with us. Is there any Thing in this, disagreeable to the Nature of *Hebrew Names*? Will Mr. E. reflect upon our Translators, as he do's upon Mr. P. for rendering that Place, *Jerem. xxiii. 16.* *And this is the Name, wherewith she [Jerusalem] shall be called, The Lord our Righteousness?* If Mr. E. is fond of *Junius* and *Tremelius's* Translation of *Jehovah Nissi*, which is most properly an *Evasion* ; is it not easy for him to help out Mr. P's Translation in like manner: *Emmanuel*, that is, the Son of him who is God with us? Or if he fixes upon his other Way, and makes *Jehovah Nissi* a figurative Expression; may not Mr. P. say the same of *Emmanuel*? Mr. P. made no Comparison between Christ, and any Altar ; all that he insisted on, was, that the giving this Name did not at all imply, that he was God; but that the *God with us* might properly, as in the like Names, be understood of the Father.

He next urges, *Rom. ix. 5.* *Who is over all God blessed for ever.* Mr. P. leaves it in Doubt, as became a modest Man, whether this Passage is to be apply'd to Christ ; but however answers the Objections of his Adversary upon the Supposition, that it is spoken of him. I do not think, that he thought it harsh to understand this as an *Euphonestis*, and grateful Exclamation for the Blessings conferr'd on the Jews. Mr. P. quoted Mr. Robinson, who says, ' That the Mediator, nay the very Man Christ Jesus, might have upon this Account [that is, his Commission from God] and perhaps often has this Name put upon him? He then added: ' And can it be strange, that he should, as such [as Mediator, and acting by a Commission from God] ' have this Title given him of God [I had rather he had said, a God, the Article being here left out] ' over all, to distinguish him from those, who act

p. 10.

act by a more limited Commission, since we know, that all Things are, and by whom they are, put under him? Mr. E. leaves out here, as such, and then runs on to palm it upon Mr. P. that he owns Christ only a *Titular God*; or *God by Office*. But for ought I see he is mistaken: For Mr. P. supposes him here to have this Title given him as Mediator; and therefore, tho' he may think him called God here merely upon the Account of his Office; he may, for ought Mr. E. can tell, think, he is elsewhere called so upon another Account. Mr. E. do's afterwards endeavour to prove, that this is not to be understood of him as Mediator: But his Argument is not conclusive. 'Tis granted, when the Apostle says, that Christ came of the Jews as concerning the *Flesh*, he intimates, that he had a higher Nature than that of *Flesh*: But it by no Means follows, that he is upon the Account of that higher Nature, here called a *God over all*. Had he design'd this, he would in all Probability have specified that Nature he spake of, as *Chap. i. 3, 4. comp. 1 Pet. iii. 18*. To say, that 'tis according to that Nature, he is called a *God over all*, is to beg the Question, there being no Evidence from his Discourse that he do's not speak of Christ as come in the *Flesh*, and as Mediator, under this Title. And what is there here, but what may be accounted for, in him, thus consider'd, from other Places of Scripture? That he may, as *Man*, and Mediator, be called a *God*, Mr. Robinson do's allow: That he is not such a God as Angels, and Magistrates, acting with a restrained and limited Commission; but as Mediator has all Things put under him, and is made Lord of all by the Father, is agreeable enough to other Places of Scripture. See *Acts ii. 36. Rom. xiv. 9. 1 Cor. xv. 27, 28. Eph. i. 20, 21, 22. Phil. ii. 9. Col. i. 18, 19*.

Mr. E. urges, that *θεός ἐπὶ πάντων*, among the Heathen Philosophers, was their common Periphrasis for the Supreme God. That *θεός ἐπὶ πάντων*, may signify the Supreme God, I grant, as also that *ὁ θεός ἐπὶ πάντων*, can signify no other, and had the Text we are considering, run thus, *ὁ ὢν ὁ ἐπὶ πάντων θεός*, it must have undoubtedly meant the Father: But since it is manifest, the Scriptures never speak of Christ in such a manner, there is room for the Distinction which is here used.

An

An easy Account may be given for the Difference between the Style of the *Heathen* Philosophers, and the sacred Writers, in this Respect: Since they who held one Supreme God, had generally no Notion of any one particular Being, to whom the Supreme God committed the Government of all Things; tho' the *Platonists* among them seem to have come nearer to the Scripture Notion, and accordingly *Philo* the Jew, who was much addicted to their Philosophy, has Passages to the same Purpose. Nor is the bare Application of this Expression to the Father, in ancient Times so much triumph'd in, as their denying, that it properly belongs to the Son, or their denying the Son to be *τὸν ἐπὶ πάντων* (or which is the same *ἐπὶ πάντων*.) And if it appear from other Places, that Christ's Right to be over all, is founded upon the Father's Gift; it must thence appear, that the Father himself must be excepted, and especially, since he is represented to us, as the Head of Christ. 'Tis plain, that the same Expression may be used concerning several Subjects, when the Circumstances of them, shall shew it necessary to allow for a Difference in the Application of it. Thus *Job* speaks of God, *Job* ix. 12. *Who will say unto him, What dost thou?* Implying, that there is none that are able to call him to an Account; and the Expression taken thus absolutely, can belong to none but God. And yet we find the same Expression used concerning a King, *Ecc.* viii. 4. *Who will say unto him, What dost thou?* Nor is there any Difference in the *Hebrew*, excepting that in *Job*, 'tis *אֵלֹהִים*, and in *Ecclesiastes* *מֶלֶךְ*. And yet there is one that can, and will call Kings to Account. It ought to be a general Rule in explaining all Authors, sacred, and prophane, that their Expressions are to be understood agreeably to the Nature, and Quality of the Subjects they treat of; and without this an Expression that is to be understood in a limited Sense, may be easily strained to an absolute and general one. Thus when *Joseph* says, *Gen.* xxxix. 9. *There is none greater in this House than I*, he must be understood to speak of himself in the Quality of a Servant; otherwise his general Expression could only be properly used by his Master. And thus here to be over all, must signifie somewhat very different when spoken of him,



him, who by original and underived Right is absolutely over all; and when spoken of him, who has a Right by Commission and Grant from such an one; and of such an one, I take the Expression here to be used (if spoken of Christ) it relating to him as Mediator.

Concerning the Use of the Word, *εὐλογητός*, see *Plain Christ. defend.* Part III. p. 35. To which I shall only add one Thing, and that is the Reason why, as I conceive, this Expression is used concerning Christ, That he is *bleſſed for ever*. I think then, that as the Writers of the New Testament had the Books of the Old in view, so they often, and especially in speaking of Christ, take these Expressions from thence; so it seems plain to me, that the Apostle had here an Eye to what is unquestionably said of Christ, *Pſalm xlv. 2. Thou art fairer than the Children of Men: Grace is poured into thy Lips: THEREFORE God hath bleſſed thee for ever*. And if this be the Reason of the Apostle's Expression concerning Christ, it is clear, that Christ must be spoken of by him as Mediator; which then spoils the Argument from this Text. And certainly a vast Difference is to be made between the being bleſſed for ever, when it flows from the essential Perfections of God, and when it is the Result of his making a Person so bleſſed.

Mr. E. quoted *Iſa. ix. 6*. Mr. P. apprehending; That the only Things he referr'd to by way of Argument, were his being called *The mighty God, The everlasting Father*, shewed how the Words should be rendered, which takes off the Force of any Argument brought from those Titles; and quoted Mr. Gataker for that Rendering. Mr. E. is strangely transported on this Occasion, and treats Mr. P. tho' without the least Cause, that I can see, with the utmost Insult and Indecency. But of that let him speak for himself. I shall only say, that what Mr. P. appealed to Mr. Gataker for, is exactly found in him. But Mr. E. endeavours by Mr. Gataker's Opinion to confirm his Argument; and so far I shall consider what he says. He first brings in his Author descanting upon the Title *Wonderful*: But as there is nothing in the Text to shew, that this relates to the wonder of Mr. E's Notion, and there is enough in him, that is really wonderful

derful to every attentive Mind, without such an Absurdity, there can nothing be inferr'd from this Title. However, that I may shew him, there is nothing in this Argument, I desire him to take Notice, that the Angel who appear'd to Manoah, speaks of himself to the same Purpose, *Judg. xiii. 18. And the Angel of the Lord said unto him, Why askest thou thus after my Name, seeing it is Secret.* Our Margin renders it *Wonderful*, and so do's the LXX. the French, and Italian Versions. And tho' the Word here *אֱלֹהִים*, or as the *Masora* *אֱלֹהִים*, is a little different from that in *Isaiah* *אֱלֹהִים*, 'tis unquestionably of the same Signification. If then the Title in one Place, argues the Person whose Name this is, to be the Supreme God, it must in the other also: Which Mr. E. cannot, I think, allow, because of what this Angel says, *ver. 16. If thou wilt offer a burnt-offering, thou must offer it to the Lord.* But Mr. Gataker is here brought in again, as joyning the two first Titles into one, and rendering it thus, a *Wonder of a Counsellor*, which is contrary to all the Translations I mention'd before, except the LXX. which give him only the Title of *Angel of the great Counsellor*. I see no Reason for Mr. Gataker's rendering; but if it be allowed, it can signify nothing to us, unless it be supposed, that there can be no wonderful Counsellor beside God himself, who must be allowed to be transcendentally above all other Counsellors. Mr. E. in order the more decently to abuse Mr. P. falsely represents Mr. Gataker, who do's not say the Words may be render'd the mighty God: But gives a Reason, why they ought to be render'd a mighty God.

Mr. E. do's not deny, the Justness of rendering the other Title, *The Father of Eternity*, or that Christ may be called so, partly on this Account, that he is the Author of eternal Salvation: And if he may be called so in that Place, partly on that Account, how can he be able to prove, he is called so upon any other? He says: 'Tis certain, that 'tis the same Word, viz. *אֵל*, here, & *Isa. lvi. 15. Where the Word is so to be understood of one that is truly Eternal.* But 'tis as certain, that the Word many Times is used, where a strict and proper Eternity cannot be meant, and that not only, when it is used of Time to come, but also of Time past. See *Job xx. 4. Hast thou not known this of Old? Not from Eternity.*

ternity. Nor indeed, is there any Necessity of Understanding the Word, to signify the absolute Eternity of God, in the Place he refers to in *Isaiah*; for the Design of the Expression seems to me, to be to assure them of his fulfilling his Promises, which he could not fail to be able to do, since he was the immortal God, who should never fail to be. But however, I will not contend, if any one thinks it refers to what Mr. E. says; the Thing it self being undoubtedly true.

Mr. E. p. 70. comes to treat of his Argument from the baptismal Form, upon which he is very prolix, saying a very little in a great deal of Room. What I think at all material, I shall take Notice of as briefly as I can. I only remark here in general, what ought to be of great Weight with every truly serious, and Christian Reader; that these Men, who pretend to be so positive about their Doctrine, never bring so much as one express and positive Assertion of it from the Bible. They never tell us where it is said, that the Father, Son, and Holy Ghost are the one God: But they confound their Readers with the vain Consequences they pretend to draw. But if their Assertion were, as they boast, a primary Article of the Christian Faith, and most necessary to be believed, we must certainly have had it asserted plainly and directly in many Places. The Patrons of it are forced to pretend, 'tis a Mystery, and they have no other Way to answer those that object against it, that it seems to clash with one main Principle both of natural and revealed Religion. If the Inconsistence be only seeming; yet we must grant the Difficulty is so exceeding great, that the most express and positive Declaration must be absolutely necessary in Order to our being bound to believe it. And is it possible, that such an express Declaration of the Doctrine should be necessary; and that yet we should never have so much as one such Declaration in all the Bible? Nay, if God design'd this as a primary and most necessary Article of the Christian Faith, can it be thought consistent with his Wisdom and Goodness; that in so many Places of the New Testament, where the one God is spoken of, it should be expressly declared, that he is the Father only, or that he should be spoken of in

Contra-

p. 12, 49.



Contradistinction to Christ? We find, that the *Jewish* Converts were much disturb'd at the neglect of Circumcision, and the rest of the Ceremonial Law, and what Trouble they gave the Apostles on this Score, as may be seen by a great Part of St. Paul's Epistles, which is taken up in answering such Objections: And can we think, that if this had been the Apostles Doctrine, they would not have found a much greater Difficulty in it, and made many more Objections? And should we not then have had a much greater Part of their Epistles spent in clearing it? And yet every one must be sensible, we meet with nothing like this.

To come now to Mr. E's Argument from the baptismal Form. He desires Mr. P. p. 71. to answer, *Whether by Baptism (if rightly qualified for that Solemnity) we are not, as Bishop Burnet says, received from a State of Sin and Wrath, into a State of Favour, and into the Rights of the Sons of God, and the Hopes of eternal Happiness: This is granted. And whether these are not Things of that Nature, that they can't be offered, and assured to Men in any other Name, than that of the great and eternal God. By the Name of God, here must be understood his Authority, and without that, such Things can't be offer'd and assured to Men: But supposing, that he has given Authority to another, to the Mediator, to grant these Things, they may then be offer'd and assured to us in his Name. But what is chiefly here to be consider'd, is, that this is not the meaning of the Expression in the baptismal Form. The Expression is not βαπτίζω ἐν τῷ ὀνόματι, to baptize in the Name, but ἐν τῷ ὀνόματι, into the Name; and there is no Warrant to understand that as signifying to baptize by the Authority of another. I think, as Baptism was a Method of making Disciples, John iv. 1. and thereby Persons took upon themselves that Character, and came under that Relation; so the Expressions of baptizing into a Person, or into the Name of a Person, are never used, that I can find, in any other Sense. And so the intire Sense of this Expression in that Form, is, that a Person becomes the Disciple of Father, Son, and Holy Ghost, and has the Name of each called upon him, as betokening his special Relation to each Person. But then as Baptism is a Divine Institution, it carries in it an*

Assurance of our being accepted, and our having all the Advantages of such a Discipleship, if we are on our Part sincere in our consenting to it. Nor can it be thought absurd, that Men should by Baptism be made the Disciples of such as are not the Supreme God, since the *Jesus* are said to be baptized into *Moses*, and Men were made the Disciples of *John* by his Baptism. I see no Reason, why the Son, and Spirit, who stand in so exalted, and near a Relation to the Supreme God, and by whom all that Religion which Men are initiated into is taught, might not be joyn'd with him; for hereby is specified, as it were, the Nature of that Religion, or Discipleship they are enter'd into. Can there be a greater Impropriety in supposing Men, by one Rite made the Disciples of the Supreme God, and of his Son, than there was in Mens being made by another Rite the Children of God, and the Children of *Abraham*, as the Profelytes were by Circumcision?

Mr. E. tells us, what the Faith was the Apostles were to insist on in those admitted to Baptism, viz. That it was the Faith *Thomas* had, when he said, *My Lord, and my God*, p. 72. Altho' this was not spoken with Relation to Baptism; yet, no doubt, that Faith which *Thomas* had, and Christ approved, should be the Faith of every Christian. But by what Evidence will he make it appear, that *Thomas* believed Christ to be Lord or God, in any other Sense than we do? Let us consider, what may reasonably be supposed to have been his Sense, according to his Circumstances. The Disciples, and among the rest, *Thomas*, believed in the Time of our Saviour's Life, that he was the promised Messiah; his Death had grievously shocked their Faith, and caused them to give up their Hope, in so much, that they were very backward to give Credit to the Report of his Resurrection, and *Thomas* seems to have been more unbelieving than the rest: But upon our Saviour's coming, and shewing him his Hands and his Side, he cries out, *My Lord, and my God*. And by this he testified, that he believed. What then was it that he believed? Certainly those Things in which he had a little before been unbelieving; viz. the Resurrection of Christ, and his being the true Messiah. He knew that *David* spake of him under that Title,

tle, *My Lord*; and as *St. Peter* argued with the *Jews* from his Resurrection, that God had made him both *Lord and Christ*, *Acts ii. 36*. Nothing could be more proper, than for him, upon the Account of his Resurrection, and as the raised *Messiah*, to call him *his Lord*. And in like manner, knowing the *Messiah* was to be a God, tho' such a God, as had one to be his God, *Psalme xlv. 6, 7*. he calls him his God. How can it be proved, that he did not give him this Title, as Mediator, the Man *Christ Jesus*, raised from the Dead? In whatever other Respects he was God, yet it cannot be deny'd, that he had at his Resurrection such a vast Power and Authority delegated to him, that he might well be stiled a God, even as he was Man upon the Account of it. I had given a brief Hint of this under my VI. Proposition, *p. 11.* but it seems it was not material enough for him to take Notice of. There are two Things more that satisfy me, that *Thomas* did not believe *Christ* to be the Supreme God; the one is, that as he saw *Christ*, he had learnt from *Christ* himself in his Life Time, that the Supreme God was invisible, and never appear'd in any Shape; and when our Saviour says, *Because thou hast seen me, thou hast believed*, *ver. 29.* he plainly shews, that the Faith he commended in him, could not be what *Mr. E.* pretends; the other is the Account the Evangelist immediately subjoins of a true Gospel Faith, *ver. 31.* But these Things (and among the rest, what he had just before related concerning *Thomas's* Faith) are written, that ye might believe that *Jesus* is the *Christ*, the *Son of God*. *Thomas's* Faith therefore was such as I have accounted for, a believing that *Jesus* is the *Christ*, the *Messiah*; and it could not be a believing him to be the Supreme God, unless he believed him to be that God whose Son he was.

The next Paragraph, which is rather preaching than solid arguing, any one will easily see thro'. What he next adds, *p. 74.* that at Baptism, there is a Covenant, is agreeable enough to what I have said, we engage our selves to be the Disciples of Father, Son, and Holy Ghost, whereupon we are intitled to the Advantages we expect from them; according to the Terms of God's Covenant: but that in Baptism, we own the *Thre* to be the one living and true God, I find not in the Text.

Mr.



Mr. P. alledg'd two Texts, to confirm his Interpretation of the Phrase in the baptismal Form. Mr. E. begins with the latter, 1 Cor. x. 2. *And were all baptized into Moses; which Bishop Burnet expounds just according to Mr. P's Mind; 'They were made meet to be Moses's Disciples.'* Mr. E. says: *It has no Reference, that I can see to our Baptism.* Suppose it had not, yet it might serve to explain the baptismal Expression. But perhaps he may find, upon second Thoughts, it has more Relation to it, than he was aware of. I think 'tis evident, thro' the whole Chapter, the Apostle is dissuading the *Corinthians* from a partaking of the idolatrous Sacrifices of their Neighbours. He seems to me, to have thro' the whole an Eye to some plausible Pretences, whereby he understood they endeavour'd to excuse themselves. Particularly they seem to have alledg'd, as Mr. Locke says, 'That they thought they might go to these Feasts, without any Offence to God, or Danger to themselves; since they were the People of God, purged from Sin by Baptism, and fenced against it by partaking of the Body and Blood of Christ in the Lord's Supper.' This Plea he overthrows, by shewing that the Case of the *Israelites* was just parallel to theirs, that they had such Sacraments among them which they partook of, and yet falling into Idolatry, were grievously punished by God. Nothing can be fuller, than the Parallel he makes concerning the Lord's Supper, ver. 3, 4. *They did all eat the same spiritual Meat* (that is, Meat that had the same spiritual Meaning with our Bread in the Lord's Supper, the Manna signifying Christ, and so in the next Passage) *and did all drink of the same spiritual Drink: For they drank of that spiritual Rock that followed them: And that Rock was Christ.* And as this Parallel is very exact, I can't think the other concerning initiating Sacraments is less so; and the Apostle takes off the *Corinthians* Plea from the Christian Baptism, by minding them of the Severity of God against the idolatrous *Israelites*, who had been baptized, that is, had been solemnly initiated into a Divine Religion, as well as themselves. Unless he means thus, it will not be a pertinent Answer to their supposed Plea. Thus therefore he discourses: *Moreover, Brethren, I would not have you ignorant (as yet you seem to be, when*

when you hope for Impunity in your Idolatry, upon the Account of your Baptism) how that all our Fathers were under the Cloud, and all passed thro' the Sea; and were all baptized into Moses, in the Cloud, and in the Sea. That Baptism is therefore consider'd, as an Initiation, by the Apostle; the Administrator of it is, I think, no other than God himself; and if God himself baptized Men into *Moses*, that is, thus initiated them to be the Disciples of *Moses*, why should it be thought strange, that he should appoint Men to be initiated, as the Disciples of his Son and Spirit? But I think the only Thing Mr. P. brought it for is incontestable, viz. That to baptize into a Person, is to make him that Person's Disciple.

As to the other Text, Mr. E. says nothing, that can move a sensible Reader. The Thing the Apostle aims at, is, to shew the Evil of their setting up Persons, as Heads of distinct Parties in the Christian Church, and saying, *I am of Paul*, &c. 1 Cor. i. 12. And in Order to shew the Evil of this, he expostulates with them; *Was Paul crucified for you?* (Did he die as your Saviour, that you should set him up as your Head, to the neglect of your only Head and Master Christ?) Or were you baptized into the Name of Paul? (Were you by Baptism made my Disciples, as your setting me up as the Head of a Party, and denominating your selves from me, would seem to imply?) *I thank God, I baptized none of you, but Crispus and Gaius, lest any should say, that I had baptized into my own Name,* (that is, pretend I had been making Disciples for my self, and not for Christ, by that initiating Institution. When Mr. E. puts into his Paraphrase, *That there is none but God, that Persons should venture to own as their Head*, he talks besides the Text, and begs the Thing in Question: We may very lawfully own him to be our Head, whom God has given to be Head over all Things to the Church; we may own him as our Head, since he is the Head of every Man, altho' we own, that he is not absolute and supreme Head himself, but has God to be Head over him.

It was urged, that there is no Note of Inequality in the baptismal Form. Mr. P. replied, that there appears a plain Note of Inequality, as to the Father and Son, in the Institution. The Son who is one of the Per-

Persons, says; *All Power is given me, both in Heaven and Earth. Go ye therefore, and baptize.* The Giver of the Power must be greatest. See *Answer to Mr. E. p. 44.* In Answer, we are told, *p. 77.* That this *shows our Saviour is God most high.* And this is begg'd in the next Sentence. *All Power is given me in Heaven and in Earth: But now, can any be fit for the Exercise of such an absolute, supreme, unlimited Power, but the Supreme God?* 'Tis plain from the Nature of the Thing, that the Supreme God cannot divest himself of his Authority, and the Gift it self speaks the Authority not to be absolute, supreme, and unlimited, but to be only the Authority of a Deputy or Viceroy, inferior to, and limited by the Authority of the Giver. And unless this be true, I would fain know how the Head Christ can have God to be Head over him. And is it not manifest, that the vast Power our Saviour has given him, is inferior and subordinate to that of the Father, since after this Gift he speaks in that manner to his Disciples, *Acts i. 7.* *'Tis not for you to know the Times and Seasons, which the Father hath put in his own Power?* Is this no Limitation? Had Christ a Power to do whatsoever he pleased, so as to alter these Times and Seasons? And farther, if Christ be the Supreme God, how could he possibly have this Authority given him? It must naturally and necessarily belong to him; and supposing it possible that he should be incarnate, he could not then be supposed without it, or capable of having it given him. There is a Way of searching the Heart, that is peculiar to God, but a Power of searching anothers Heart, he can and has communicated to his Prophets; and there is no Absurdity in supposing, that he can communicate such a Power to his Son with Reference to all Hearts. Nor do's the Expression of Christ's *knowing all Things*, necessarily imply his having as compleat and absolute a Knowledge as the Father. Christians who *had an Union from the Holy One*, are said to know all Things, *1 John ii. 20.* And if we will take our Saviour's Word for it, there was one Thing which neither he, nor any one but the Father knew. Mr. E. if I understand him right, seems to speak of Christ's having the sole Administration of Affairs at present in a Manner that would exclude the Father; but such a Notion is very injurious to him. The  
Text



Texts he alledges, imports no such Thing; when it is said, *The Father judgeth no Man, but hath committed all Judgment to the Son*; the meaning is only this, That he judgeth no Man *immediately*, but mediately he do's, and the Judgment is still his, who is the Original, and Giver of it: And this appears by other Places, where God is said to judge the World by Jesus Christ, which shew that Christ is God's Agent in judging the World, and not that he is the absolute and supreme God. See *Acts xvii. 31. Rom. ii. 16.*

The great Things which Mr. E. speaks of, as done by our Saviour, p. 78. should greaten our Thoughts of him, but not so as to equal him with the Father. And there is this unchangeable Difference between them, that whatever the Father do's, he do's of himself, whereas the Son *can do nothing of himself*. I think I have now clear'd this inatter, and shown that Mr. P. had good Reason to assign what he did, as a Note of Inequality. I would farther add, that there is a Note of Inequality in the very Names given; for certainly, according to the Nature of the Relation, a Son is inferior to a Father.

2. Mr. P. shew'd, that tho' a Note of Inequality was not express'd, as to the Holy Ghost, yet it was sufficiently imply'd. This he *proved*, and did not, as Mr. E. says, p. 79. *take it for granted*: And one part of his Proof Mr. E. has attempted to answer, *viz.* That the Scripture never represents the Holy Ghost as the Giver of this Power; Mr. E. says: *The contrary I take to be clear from that of our Saviour himself, Luke iv. 18, 19. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor; He hath sent me to heal the broken Hearted, to preach Deliverance to the Captives, &c.* But should any Man upon so slight a Ground, advance an Assertion? Has he no more than this? Or is this the best Text for his Purpose? And can he think that he can hereby establish a Doctrine not to be found more clearly spoken of in the Scriptures? The whole stress of his Argument from this Text must rest upon this, that the Word *HE* refers to the Spirit, Compare p. 197. But is it not plain to every *English* Reader, that the *HE* may as naturally, and properly relate to the Lord? Is it not most agreeable to the Stile of the Scriptures, to understand the Place thus, because the

Lord has sent me; therefore he has anointed me with his Spirit? I can hardly suppose that Mr. E. would alledge this Text without looking into the Prophet *Isaiah*, whose Words our Lord was reading, where it appears plainly, that the Text can be understood no otherways. If he has used Art here, I must tell him, that 'tis a mean one, and never more improper, than when a Man is endeavouring to establish a Doctrine of which the Scripture appears to him to be elsewhere silent. Thus the Words run in our Translation; and according to the *Hebrew*: *The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good Tidings to the Meek, he hath sent me to bind up the broken-hearted, &c.* I might add, that the Actions of anointing and sending, could not be understood as attributed to the Spirit, even supposing the Word *Lord*, or *Jehovah*, had not been inserted in the *Hebrew*; the Reason is, because *רוח* being of the feminine Gender in the *Hebrew*, is never, that I can find, joined with a masculine Adjective, or Verb, and such are the Verbs here used. A good Cause will not need such shuffling as seems here to be used.

An ingenious Author has lately urg'd another Text to this Purpose, which bids fairest to deceive an *English* Reader; for which Cause, I will here take notice of it; 'tis *Isa. xlviii. 16.* *And now the Lord God, and his Spirit hath sent me.* But whoever will observe the Position of the Words in the *Hebrew*, will see that they are much more properly render'd thus: *And now the Lord hath sent me and his Spirit*; in which Sense the *LXX.* seem to have understood it: I am sure this rendering is most conformable to the Stile of the Scriptures in other Places.

Give me leave to add here my own Thoughts; That an Inequality being so apparent as to the Father and Son, the whole Argument is spoiled, and notwithstanding the Way in which the Three Persons are spoken of in the Baptismal Form, the Holy Spirit may as well be supposed inferior to both Father and Son, as the Son is to the Father.

3. Mr. P. to prove the Inequality, added; 'This is abundantly confirm'd by the Account an inspired Apostle gives us of Baptism, *Tit. iii. 4, 5, 6.* where God our Saviour, that is, the Father, is said to save us by

by the washing of Regeneration, that is Baptism, and renewing of the Holy Ghost, which he shed on us abundantly, thro' Jesus Christ our Saviour. So that here, Baptism is spoken of as a means of Salvation, and attributed to all the Three Persons, but still not equally and alike; the Father is consider'd as the principal Person in saving us, and as thro' Christ, bestowing on us the Holy Ghost. And is not this a sufficient Distinction, and note of Inequality? I have transcribed this, because I think it clears the whole Matter; and because Mr. E. takes so little notice of it, seeming not to care, that his Readers should mind it. I am perswaded, they who will please to read what he says to it, will be ready to think, he writes like a Man perfectly gravell'd with this Text, but who wants the Ingenuity to own it. He says, *It is not allowed by all, that the Text belongs to Baptism.* But I cannot imagine why it should be doubted by any; there is not more attributed to Baptism there, than elsewhere, particularly, 1 Pet. iii. 21. And since Mr. E. neither says, he disallows it himself, nor gives any Reason why it should not be understood of Baptism, I see not why it may not still be taken for granted. But tho' here be a Distinction, yet, says he, *there is no Inequality*: That is marvellous, I confess, that they should be so distinguish'd, as that one should be Principal, and the other two employ'd by him, and yet there should be no Inequality. The Question is not whether our Salvation is ascribed to the Son and Spirit; so it is to Baptism it self; but only whether the Son and Spirit in what they do towards it, are not represented as Agents under the Father. Mr. P. said nothing of the Order in which they are mentioned; but spake of the Manner, in which they are represented as Working; and till a better Answer is return'd, Mr. P's Argument may well be accounted decisive. Upon the whole, I think the baptismal Form affords no Argument to prove the Doctrine pretended to be built upon it.

P. 91. He is pleas'd again to give his Judgment concerning St. *John* v. 7. It seems to him, that what Mr. Martin has said upon this Text needs to be better answer'd; others think no better Answer need be desired; and I am apt to think Mr. Martin himself may be of the same Mind by this time. But he thinks

9. 11. 61.



Beza's Testimony should be confuted, who says, he had seen the Texts in some of Stephens's ancient Books, which undoubtedly must be Greek Manuscripts : And what fuller Confutation would he have, than that it was not in so much as one of his Manuscripts, which are still in being.

I see no occasion Dr. Clarke, or Mr. P. can have for an *Index expurgatorius*, for any of the Texts he refers to. They will, I suppose, fall under Consideration elsewhere, as probably will the others also, mention'd by Mr. P. However, in the mean Time I am well content, that Men should consult Dr. Whitby upon those Texts, and judge from him whether, when the Dr. was cramp't in his Notions, he was not driven to his Shifts.

I shall next pass to his long and tedious Discourse, concerning Worship, which takes up from p. 99, to 147. He takes Notice, that Mr. P. makes the Difference between us and the Heathens, to be, that we have a Command for what we do, and they none. This he attempts to confute, by the Discourse of Paul and Barnabas to the Lycaonians. He has put a great deal in his Comment, which is not to be found in the Text, of which I need take no Notice. Can it be any Argument against our Distinction of Worship, that they took no notice of it, when they had no Occasion to do it ? The poor blind Lycaonians, according to their Theology, took the Apostles for two supreme Gods, (or at least they thought him they called Jupiter to be one,) and accordingly would have offer'd Sacrifice to them : this, which could not be done without the highest Injury to God, they refused, testifying they were not what they took them to be, but Men of like Passions with themselves, and directing them to him, who is the true Object of all religious Worship and Service. And what is this to the Purpose ?

Mr. P. had said, he thought he had made it plain, the Scripture was on their side : Whereupon Mr. E. ask'd ; Where doth the Scripture speak of absolute and relative Prayers, of supreme and inferior, of ultimate Prayers, and those that are not ultimate ? Not to quarrel with his Expression, he ought not to have put this Question, till he had answered Mr. P's Arguments from Scripture. I put it to him, whether he do's believe, that when 'tis said, all Men should honour the Son as they honour the Father, this Honour to be paid to the Son, do's not comprehend

hend in it Prayer? If this be true, it must follow,  
 that a Distinction must be allow'd in Prayer; for as  
 Mr. P. well says, p. 63. 'Can the Honour the Son  
 'has a Right to, by the Virtue of the Father's Com-  
 'mission, be equal to the Honour due to the Father,  
 'who gave him the Commission? If we are to honour  
 'the Son, for the sake of the Commission, surely  
 'a higher Honour must be owing to the Father,  
 'whose Commission is made the Ground of his Son's  
 'Right.' Mr. P. produc'd another Text to this Pur-  
 pose, *Philip. ii. 9, 10, 11.* which Mr. E. has not yet an-  
 swer'd: what he says of it elsewhere, will be confi-  
 der'd when we come to it. Mr. E. ought to have pro-  
 duc'd clear Texts, as he was desir'd, wherein the  
 Right of Christ to our Worship, is founded upon any  
 Thing else, but the Grant and Commission of the Fa-  
 ther: This is well agreed by the Author of the *Unity*  
*of God, not inconsistent with the Divinity of Christ, p.*  
*39, &c.* I would likewise ask Mr. E. here, whether  
 that Expression that is used to set forth our Duty,  
*coming to Christ,* don't include in it Prayer to Christ? If  
 it do's, I desire to know whether it has not a farther  
 Reference, and whether this *coming*, is not to him as  
 Mediator, and a Means in Order to a higher End,  
*viz.* That we may come to God by him. The like  
 I say of *believing, hoping, and trusting* in Christ. Is it  
 disagreeable, that these should be exercis'd in a Way  
 of Prayer? If it is not, have they not all a Respect  
 to a higher Object of our Faith, according to that of  
 our Saviour himself, *John xii. 44. He that believeth on*  
*me, believeth not on me, but on him that sent me?* Or can  
 he deny that we have access to the Son? Or say that  
 access is not in Order to our having access to the Fa-  
 ther? Certainly this is a Notion that runs thro' the  
 whole Gospel. And if Christ be the Supreme God,  
 as he pretends, and 'tis only as such we worship him;  
 it must unavoidably follow, that either we come to the  
 supreme God without a Mediator, or that Christ is a  
 Mediator with himself; both which are Absurdities  
 never to be found in the Gospel. Our Prayers there-  
 fore, that are offer'd directly to him, are offer'd to him  
 only as Mediator; and we pray to him for the highest  
 and best Blessings, not as tho' they were originally his  
 to bestow, but as he obtains them of the Father.

He

He would, p. 103. find an Inconsistency in what Mr. P. says, when there is not the least appearance of any such Thing; and the only Confusion that I can see is in his own Understanding. He says: *According to this Way of talking, we may be obliged to worship God only; and yet at the same Time be required to worship Saints and Angels, yea Stocks and Stones, &c.* That is, supposing God vouchsafing his special Presence with these, and making them the Symbols thereof, required us to do so. Was it not thus as to the Cherubims? See Mr. P's Answer, p. 60. *We may*, says he farther, *be required to apply to God alone*, (he must mean if he speaks to the Purpose, to God as the alone original Author) *for Grace, Mercy, &c. and yet be obliged, if God had seen fit, to apply to the Virgin Mary, or some other Saint, in the same Words; and at the same Time; and for the same Blessings; it could not be in such Words, as imply'd these to be what God alone is: But supposing God had made any one capable of hearing us, and thinking fit not to dispense these Blessings immediately himself, had lodged them in him, and required us to apply to him for them, no doubt, we had then been obliged to do so.* Let but Mr. E. distinguish the two Kinds of Idolatry, according to the first and second Commandment, and he may easily see, what the Case of the *Heathens* was, as well as of the *Israelites*. When either of them directed their Worship to the true God, offering it to him before, and with Respect to, any false Symbol of his Presence, as the *Israelites* before the golden Calf, they were guilty of Idolatry against the second Commandment; and in that Case, the proving to Men, that the Idol was not what they fancied it to be, was far from being improper. But when they directed their Worship, not only thro' a wrong Medium, but to a wrong Object ultimately: this was Idolatry against the first Commandment. This the *Israelites* were guilty of, when they worshipp'd *Baal*: And this was accounted by God himself, a much more grievous Sin than the other, 1 Kings xvi. 31, 32, 33. And I conceive, the Apostle takes Notice of both these Things with Reference to the *Corinthian* Idolatry, 1 Cor. x. 19, 20. *What say I then, that the Idol is any Thing?* He do's not mean absolutely, that it was nothing; but only that it had not any such Virtue as the Worshippers imagi-



imagined, by Reason of which it could do them any good, or the Christians, who partook of what was offer'd to it while they paid no Honour to it, any harm, or that which is sacrificed to Idols is any Thing? But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God. In the former, he seems to me to blame the Manner, and in the latter, the Object of their Worship. But let that be as it will; the Israelites seem plainly to be condemn'd as Idolaters, for doing that with Respect to the golden Calf without a Command, which was approved of in them with Respect to the Cherubims, where they had a Divine Warrant. As to what he says for his rendering Rom. i. 25. he may find Reasons to the contrary, *Plain Christ. Def. Part IV. p. 54.*

Mr. E. p. 108. says: I find nothing in Scripture, that the Jews were obliged to worship the Cloud, or that they actually did it. I don't deny, but they might pay some such Respect thereto, as they did afterwards to the Temple, &c. Was this a religious Respect? If it were, why should it be denied to be Worship? Was it not the same Respect with that which the Israelites paid to the golden Calf, which, for want of such an Inhabitation as there was in the Cloud, was counted Idolatry? I desire a clear Answer to this. The Passage Mr. P. cited from Bishop Burnet, Mr. E's own Author, is clear, and not at all inconsistent with what he now alledges from him: For any one else may see, that the Bishop meant, that the humane Nature of Christ could not have been worshipp'd, if there had not been a Divine Inhabitation in it, such as was in the Cloud.

And here I cannot but take Notice of what the Bishop says with Reference to this Passage, when it had been cavill'd at. 'But since that Expression was found fault with, and the yielding it up was not thought enough; I will only say this in Justification of it. That I have the greatest Authority in the World with me to justify that Expression: The Jews directed their Worship towards the Ark; and yet both the Greek, and the Latin Bible, the Bibles chiefly in use for a long Time in the Christian Church, have it thus: *προσκυνεῖτε τῷ ὑποπόδιῳ τῶν ποδῶν αὐτοῦ.* And the Latin is, *Adonate Scabellum Pedum ejus.* I hope here is a sufficient Authority to excuse, if not to justify

‘stify that Expression.’ *Charge at a Triennial Visitation, A. 1704. p. 27.* The Bishop might have justified himself by the *Hebrew*, as well as by those Translations. And doubtless, had the Holy Spirit any where been mention’d in the manner the Ark is, we should have had it urged upon us, as a Proof of his Supreme Deity, *Psal. cxxxii. 8. Arise, O Lord, into thy Rest; thou, and the Ark of thy Strength.* Compare *2 Chron. vi. 41.*

Mr. P. asserted, ‘That the only true God did not personally appear, or dwell in the Cloud, or speak to Moses and the Children of Israel, but only his Angel, the Angel of the Covenant, who personated and represented him. For he that dwelt in the Cloud, was seen of them, and often spake to them by an audible Voice; whereas our Saviour is express in declaring to the Jews, that they had neither at any Time heard his Voice, nor seen his Shape.’

Mr. E. has spent about ten Pages to prove, that God was seen and heard of them, and consequently since Mr. P. grants ’twas Christ who appeared in Person and spake, that he must be God in the most famous Sense of the Word. But if Mr. P. is in the Right, as to the meaning of those Texts he brings concerning the Invisibleness of God, not one of those alledg’d by Mr. E. can be understood of God’s appearing in Person, but only by a Representative. The whole therefore turns upon that, and so I have no need to consider his long Discourse upon those Texts. I shall therefore only mention three Things, before I come to that Part.

1. That this manner of Speech, wherein a Representative assumes the Character and Stile of the Person he represents, is frequent in the Scriptures; and that is often said to be done by one Person, which was not done by him immediately, but by his Direction, Order, or Command. For instance, ’tis said, *John iii. 22. After these Things came Jesus and his Disciples into the Land of Judea, and there he tarried with them, and baptized.* God cannot be more expressly said to have appeared, or spoken, than Christ is here said to have baptized; and yet ’tis certain, this was not his own Act immediately, but his Disciples, by his Order. *Chap. iv. 2. Jesus himself baptized not, but his Disciples.*  
Thus

Thus *Matth. viii. 1.* And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my Servant lieth at home, sick of the Palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said—*ver. 13.* And Jesus said unto the Centurion, Go thy Way, and as thou hast believed, so be it done unto thee. Is it more plain from Mr. E's Passages, that God actually appear'd and spoke himself, without a Representative, than 'tis from this Passage, that the Centurion in Person held this Discourse with Christ? And yet 'tis certain, he did not; for from *Luke vii.* 'tis evident, the Centurion came not at all to him, and says expressly, that he thought not himself worthy to come to him: But he sent his Message at first by the Elders of the Jews, and next his Reply to Christ by his Friends. Thus the Angel uses the Stile of Christ, *Rev. xi. 3.* I will give Power to my two Witnesses: And yet I think it evident, it was not Christ himself that spoke this, because he afterwards speaks thus of him, *ver. 8.* Where also our Lord was crucified. So again, *Chap. xxiii.* The Angel that was St. John's Fellow-Servant, and refused his Worship, uses the Stile of Christ, *ver. 7.* Behold, I come quickly. *Ver. 12.* Behold, I come quickly, and my Reward is with me, to give every Man, as his Work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. And *ver. 16.* I Jesus have sent mine Angel. And perhaps there is no Place in all that Book, where Christ is brought in speaking, that is not thus to be understood. See *Chap. i. 1.*

After I had written thus far, I was about to add some Testimonies to the like Purpose out of the Old Testament; but happening just then to look into Dr. Bennets's Discourse concerning the ever blessed Trinity, I found he had prevented me; and tho' a zealous Trinitarian, had judiciously and solidly proved what I should have aimed at; see p. 51, &c. And had I looked into him sooner, I would have saved my self the Trouble, of saying what I have concerning the New Testament, by barely referring to him.

Upon the whole therefore, when God, or the Lord is said to have spoken, or to have dwelt between the Cherubims, or the like, there is no Necessity of our understanding these Expressions, as tho' he did this



immediately, or in his own Person; 'tis sufficient, according to the Stile of the Scriptures, if he did it by a Representative; and if the Texts Mr. P. brought are not mistaken by him, those Expressions must necessarily be understood his Way, and not Mr. E's.

And indeed, this is the true Way of accounting for the Expression of our Lord, *This is my Body*, as 'tis so familiar to give the Representative the Character of the Represented. And I cannot but take Notice of one of Mr. E's Authors, whom he elsewhere refers to, how intirely he was in this Notion, and seems to have consider'd the Father peculiarly as *the most high God*. I mean Dr. Scot, who says, in his *Christian Life*, Vol. V. p. 270. 'He dwelt or tabernacled among us. From hence I infer, the *high* Authority of *Christ*, and that *Holy Religion* which he hath revealed to us. For to tabernacle among us, as I have already shewed you, signifies to dwell in the midst of, as the *Shechinah*, Presence, or Representative of the most High God, as one that acted in his Father's Person, and was vested with his Authority, and consequently as one who hath as great a Right to exact our Obedience as the *Eternal Father* himself, should he have come down from Heaven in his own Person to give Laws to Mankind. For so, when the *Eternal Word* went before the Camp of Israel, as the *Shechinah*, or *Angel of God's* Presence, God requires them, that they should obey him as himself; Beware of him, and obey his Voice, saith God, provoke him not, for he will not pardon your Transgression, for my Name is in him, *Exod. xxiii. 21.* and ver. 22. To obey the Voice of this *Angel*, is interpreted to be the same Thing, as to obey the Voice of the most High God himself; But if thou shalt indeed obey his Voice, saith God, and do all that I speak, then I will be an Enemy to thy Enemies, &c. So that for the *Israelites*, to disobey this *Angel* (who, as I have proved to you, was the *Eternal Word*, or Representative of the most High God to them) was to all Intents and Purposes the same Thing, as if they had disobeyed the most High himself. And accordingly our Saviour tells the Jews, He that believeth on me, believeth not on me, but on the Father that sent me; that is, he doth not meerly believe on me, but on the Father too, whose Authority I have, and whose Person I represent, for so he

explains himself in the following Verse, *He that seeth me, seeth him that sent me*; that is, I being my Father's *Shechinah*, or Representative, John xii. 44, 45. And therefore, as every Contempt of the Deputy, or Vice-Governor, is an Affront to the Sovereign Prince whose Person he bears, and by whose Authority he acts; so every Rebellion against Christ, is an open Defiance to the Sovereign God, whose Person he represents, and by whose Authority he reigns: And again, p. 274. 'By Virtue of this immutable Title doth he claim our Obedience to the Laws of Jesus Christ, whom next to himself he hath made our Prince and Ruler, having vested him with his own Sovereign Authority, and constituted him his Supreme Representative in the Church.' Again, p. 337. 'They saw the glorious Splendor, which invested his Person at his Baptism, and Transfigurative Form, whence I infer his Deputation from the most High God, and Father of all Things, to be his Representative and Vice-Roy in the Christian Church. For this visible Glory, with which he was invested, was always the peculiar Character of the immediate Representative of God; and therefore by way of Appropriation, it is called the *Glory of God*, and the *Glory of the Lord*; and wheresoever God, as Supreme Monarch and Governor, is represented, as residing and taking up his Royal Habitation, there you always find him displaying himself in this visible Glory and Splendor. Thus when by the *Eternal Word*, he was represented among the Jews as their Supreme Lord and Governor, he always manifested his Majestick Presence among them by some bright and shining Appearance; the first Instance of which was his Appearance to Moses from out of the burning Bush, upon Mount Sinai, where he first acted under God the Father, as Sovereign King of Israel, in commissioning Moses to be their Captain and Leader out of Egypt; for here it is said, that he appeared in a *Flame of Fire*, Exod. iii. 2, that is, in a visible Glory that resembled the Brightness of a Flame of Fire. For this Mountain he had chosen for the Seat and Throne of his Majestical Residence, from whence he intended to give Laws to Israel, and to exert his Royal Dominion over them, and therefore here he appears in that visible Glory, which was

\* always the Character of the Divine King, and immediate Representative of God to that People.

2. Another Thing I would here remark, is occasion'd by what Mr. E. hints at, as p. 108. and more expressly, p. 114. That this is an Argument, that was much insisted on in the very beginning of Christianity, to prove that our Saviour was God. I suppose, he has here an Eye to Justin Martyr, a very early Writer, who it must be owned, makes Use of this as an Argument to prove our Saviour was God. But if Mr. E. has ever read that Author, he must be convinced that he is, and that in this very Argument, directly against him. I shall set down a few Places only out of his *Dialogue with Trypho*. My Edition is that of Paris, by Rob. Stephens, 1551. p. 68. 'Attend, says he, to what I am about to relate from the Holy Scriptures, which need not be explained, but only heard. Moses then the blessed and faithful Servant of God, speaks of the God, who appeared to Abraham at the Oak of Mamre, with the other two Angels, who were sent with him to destroy Sodom, by another who always abides in the heavenly Places, and was never seen by any Man, nor ever did converse with any Man, whom we understand to be the Maker and Father of all Things. — I will endeavour to convince you, who know the Scriptures, that beside the God who made all Things, another is called God and Lord, who is also stiled an Angel [or Messenger] because he declares to Men, whatever the Maker of all Things would have him declare, beside whom there is no other God.' And again, p. 69. 'I will endeavour to persuade you, that he who is said to have appeared to Abraham, Isaac, and Moses, and is stiled God, is different from the God who made all Things, different, I say, in Number, not in Opinion [or Will].' Could Justin then believe the Father and Son were one God, when he spake thus of Him?

Again, p. 73. 'If then the Matter is thus, that he who appear'd to Moses, was both an Angel and a God, as I have before proved, he cannot be God the Maker of all Things, who said to Moses, he was the God of Abraham, and the God of Isaac, and the God of Jacob; but he who is demonstrated to you,



' to have appeared to *Abraham* and *Jacob*, as ministering  
 ' to the Will of him, who is the Maker of all Things,  
 ' and in like manner ministered to his Will in the o-  
 ' verthrow of *Sodom*; For if it be as you say, that the  
 ' Angel and God were two Things, no one who has a  
 ' Grain of Sense, will venture to say, that the Maker  
 ' and Father of all Things, leaving all Things in the  
 ' highest Heavens, would appear upon a little Spot of  
 ' the Earth. Again, p. 74. ' As therefore the Scrip-  
 ' ture calls him an Angel who appear'd to *Jacob* in a  
 ' Dream, and then says the Angel that appear'd to him  
 ' in a Dream, said to him, I am the God who ap-  
 ' pear'd to thee when thou fleddest from thy Brother  
 ' *Esau*; and in *Abraham's* Time at the Destruction of  
 ' *Sodom*, says that the Lord brought that Destruction  
 ' from the Lord who is in the Heavens: So here also,  
 ' when the Scripture says an Angel of the Lord ap-  
 ' pear'd to *Moses*, and afterwards calls him Lord and  
 ' God, it means the same Person, who according to  
 ' many Places already cited, ministers to that God  
 ' who is above the World, besides whom there is no  
 ' other God. Farther said I, my Friends, I will give  
 ' you another Testimony from the Scriptures, that in  
 ' the Beginning, before any Creatures, God begat a  
 ' certain rational Power out of himself, which by the  
 ' Holy Ghost is called, sometimes the Glory of the  
 ' Lord, sometimes Son, sometimes Wisdom, some-  
 ' times Angel, sometimes God, and sometimes Lord,  
 ' and the Word, and at another Time, called him-  
 ' self Captain of the Host, when he appear'd in hu-  
 ' man Shape to *Joshua*, the Son of *Nun*: for there is  
 ' Reason for all these Appellations, since he ministers  
 ' to the Father's Pleasure, and was generated by his  
 ' Will. And again, p. 119. ' When my God says,  
 ' God went up from *Abraham*, or, The Lord called unto  
 ' *Moses*, or, The Lord went down to see the Tower which the  
 ' Children of Men were building, or the Lord stout up *Noah's*  
 ' Ark, don't think that the unbegotten God himself  
 ' descended, or ascended any where; for the ineffa-  
 ' ble Father, and Lord of all Things, neither  
 ' comes any where, nor walks, nor sleeps, nor rises  
 ' up, but abides where he always was, exactly discern-  
 ' ing and hearing all Things; not indeed with Eyes  
 ' and Ears, but by an ineffable Power he beholds  
 ' and

' and knows all Things, nor is any one of us hid  
 ' from him ; nor do's he move, who cannot be  
 ' comprehended in any Place, no not in the whole  
 ' World, who also was before the World was made ;  
 ' How then should he speak to any one, or be seen  
 ' by any one, or appear in the smallest spot of the  
 ' Earth, seeing the People were not able at Mount  
 ' Sinai, to behold the Glory of him that was sent by  
 ' him, and Moses would not have been able to enter in-  
 ' to the Tabernacle he had made, if he had not been  
 ' filled with the Glory of the Lord, and the Priest  
 ' could not bear to stand before the Temple, when  
 ' Solomon had brought the Ark into that Temple at  
 ' Jerusalem, which he himself had built ? So that nei-  
 ' ther Abraham, nor Isaac, nor Jacob, nor any other  
 ' Man, ever saw him who is absolutely the Father,  
 ' and ineffable Lord of all, even of Christ himself ;  
 ' but they saw that Person who, according to his Coun-  
 ' sel, was God, being his Son and an Angel, as he  
 ' ministred to his Will, whom he willed also to be born  
 ' a Man of a Virgin, and who became Fire when he  
 ' talked with Moses at the Bush ; and if we understand  
 ' the Scriptures otherways, we shall make the Father  
 ' and Lord of all, not to have been in the Heavens,  
 ' when 'tis said by Moses, *The Lord rained upon Sodom,*  
 ' *Fire and Brimstone from the Lord out of Heaven, &c.*  
 And yet this Justin pleads in that very Dialogue, that  
 Christ was to be worship'd, and elsewhere in his fa-  
 mous Apology, speaks of it as the Custom of *Christi-*  
*ans*, to worship him in the next Place to the Father.  
 I appeal now to Mr. E. whether this Justin has not had  
 better Fortune than the Ministers at Exon, that he  
 should be reckon'd a Saint, while they are ejected as  
 Hereticks and Idolaters. I could add other Testi-  
 monies to the same Purpose ; but I will content my  
 self with this, as he is so primitive a Writer, and as I  
 imagine, Mr. E. spoke with a particular Respect to  
 somewhat he had met with of his. I shall only add,  
 that not only Justin, but the Scriptures also, distinguish  
 between God, and the Angel of God, who is some-  
 times called God.

3. Whereas Mr. E. denies that it is *by the Father's*  
*Courtesy, or Gift, that Christ is worshipped*, and seems to dis-  
 like the Word *Gift*, in this Case, and therefore says,

It was rather by the Consent of the Father ; he is desired to shew what Ground he has for this Criticism, beside his own precarious Hypothesis, or where the Scripture has enjoyn'd us to worship Christ upon any other Reason than the Gift of the Father.

I come now to what he says to the Texts cited by Mr. P. to prove that God himself never appeared personally to any Man. He says, *If he should only say, that these Texts do only relate to the Father, who is neither in these, nor any other Text of Scripture, spoken of as the only true God, in Exclusion of the Son and Holy Ghost ; but only in Exclusion of Idols, and false Gods ; it might ad Hominem be sufficient.* By this it appears that Mr. E. do's not understand the meaning of that Expression he uses *ad Hominem* ; for tho' Mr. P. asserts that these Texts only relate to the Father, yet as he denies the rest that Mr. E. adds, this could not *ad Hominem* be a sufficient Reply. And what an oversight is he guilty of, when he would in the first Part of the Sentence, make the Text relate to the Father only ; and yet in the latter, not exclude the Son and Holy Ghost ? But with Mr. E's leave, if these Texts relate to the Father only, the Father only can be God, in the most eminent Sense. The Consequence is undeniable ; God cannot be seen, he therefore that can be seen, is not God, in the most eminent Sense.

The first Text here alledg'd by Mr. P. is John v. 37. That the Reader may be the better able to judge, it will not be amiss to set down the Verse before. But I have greater Witness than that of John ; for the Works which the Father hath given me to finish, the same Works that I do, bear Witness of me, that the Father hath sent me. And the Father himself which hath sent me, hath born Witness of me. Ye have neither heard his Voice at any Time, nor seen his Shape. Mr. E. says, The Meaning cannot be, that the Voice of the Father was never heard. This is not true ; for it was heard both at our Saviour's Baptism and Transfiguration. And to the same Purposes he cites John xii. 28, 29. I answer, the Voice in these Places was not the Voice of the Father speaking personally, and immediately, but the Voice of one who represented him, and used his Stile. Thus it was at the giving of the Law ; God is said to have spoken the Words, tho' it was but mediately, for the Law was received by the dis-

possession



position of Angels, *Acts* vii. 53. And the Word was spoken by Angels, *Heb.* ii. 2. So that tho' God is said to speak, we are to understand it thus, that he spake by Angels; and the like I say concerning the Places here alledg'd. Mr. E. therefore is mistaken in thinking it undeniable that the Voice which came from Heaven these three Times, was the Voice of the Father. But let us hear his Sense of the Text; and therefore, says he, What our Saviour means, is, that tho' the Father had born Witness to him by a Voice from Heaven, *v.* 37. yet seeing those Jews, to whom he spake, did not probably hear it; nor had been, nor were ever likely to be favour'd with such a Privilege, as to hear the Voice of God, as their Fathers did, *Deut.* v. 24. He did not insist upon that, as an Argument of his being the Saviour of the World; but refers them to his Works, which bore Witness of him; and to the Scriptures, which would strengthen this Testimony, *v.* 36, 39. Whereas Mr. E. seems here to think, that when our Saviour says, And the Father himself which hath sent me, hath born Witness of me; He refers to the Voice from Heaven at his Baptism, and Transfiguration. I answer, there is no Sign of any such Reference at all; but our Saviour having asserted, that the Father had given him to finish the Works he did, and that these Works bore Witness of him, *ver.* 36. he in the 37. *v.* makes these Works to be the Father's Testimony, as they were done by Virtue of the Father's Gift. The Works our Saviour did, he did in his Father's Name, *John* x. 25. The Father that dwelt in him did the Works, that is, did them by Christ, and so they were a Testimony from the Father, *John* xiv. 10. nor is it our Saviour's Design, to intimate to the Jews, that there was a Privilege, which was too great for them to be favour'd with; but that they were actually favour'd with the greatest, God having both sent him among them, and born a full and clear Testimony to him, by the Works he gave him to finish. And how could Mr. E. make our Saviour mean, that the Jews were never likely to be thus favour'd, when he just before sets down a Place, where he must suppose them thus favour'd? *John* xii. 28, 29. But I would further ask him, if this be the Meaning of *John* v. 37. Why do's our Saviour say, Ye have never seen his Shape? Did the Father assume any Form or Shape, either at Christ's Baptism, or Transfiguration? I must own, that this

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Interpretation carries not the least Probability in it, to my Apprehension: Let the Reader judge, whether mine is better. Our Saviour then, I think, is proving his Mission from the Father, and he proves it by the Works which the Father had given him to finish, and these Works upon that Account he makes to be a Testimony from the Father; and that as true and proper an one, as any they could desire. In order to convince them of this, and to answer a Cavil which was familiar with them, that they wanted to see a Sign from Heaven, to have such glorious Manifestations, as were vouchsafed to their Fathers, or to hear God speak to him, as he did to *Moses*; he lets them know that those Appearances and Voices, of which they were so apt to boast, were but mediately from God, that herein he made use of the Ministry of others, but that as to God himself, he never assum'd any Shape, that Men should be capable of seeing him, nor formed any Voice himself, which they could hear: And therefore, those Appearances and Voices were not really a more immediate Witness from God, than were the Works he had given our Saviour to finish, and to which he accordingly appealed. I will add one Thing more, and that is, that our Saviour's Expression does not seem to me to suit the Account Mr. E. gives of the Matter; *οτι ουδεις αυτου ακουσατε τον φωνην*, ye have never heard his Voice at any Time. He can hardly be supposed to have used such an Expression, if he referr'd only to one single Time wherein the Father's Voice was utter'd, or if he had only referr'd to the Voice that came from Heaven at his Baptism. Mr. E. perhaps might not be insensible of this, and therefore endeavour'd to make it refer to more than that single one. That in *John xii.* he does not suppose to have been before; but he seems to think, that at the Transfiguration might; if he do's he is certainly mistaken; for after these Things, related in the Vth Chapter, Christ perform'd the Miracle of feeding five thousand, related in the Beginning of the Vth, which Miracle is also related by *Matthew*, ch. xiv. 15. *Mark* vi. 35. and *Luke* ix. 10. and from each it appears, that our Saviour's Transfiguration was not till after that Miracle, and consequently after this Discourse of our Saviour's to the Jews.

The Interpretation I have given is very much confirm'd by the other Texts, produc'd by Mr. P. which I shall next consider.

John i. 18. No Man hath seen God at any Time ; the only begotten Son, who was in the Bosom of the Father, he hath, declared him. Mr. E. upon this, says ; 'Tis known that many, with Grotius, understood hereby, that no one hath known with any Clearness, before Christ came, who was always in the Bosom of the Father, the secret and surprizing Counsels of the Father, concerning the Redemption of Mankind ; which are now most fully discover'd by the Redeemer himself. This Interpretation is agreeable to the Scope of the Place. But I see no Reason why the plain Sense of the Words is not agreeable to the Scope of the Place. Is it not a most convincing Reason, that no Man could be able to declare the Father, but Christ ; because no Man else had ever at all seen him in a proper Sense ? Here is not the least Hint that any have had a Sight of him, tho' not with the same Clearness our Saviour had. Mr. E. seems himself to distrust this Interpretation, and therefore gives another, in his following Words : but the Phrase, says he, p. 120. may also signify, that no one hath seen the Father, as Christ is said to have seen him, John vi. 46. i. e. in all his Glory ; and so as to be able to speak of him as Christ hath, and can. Let any one judge by this, of the Reason Mr. E. has to insult his Neighbours, as to their understanding the Scriptures. His Interpretation has nothing to favour it. I will transcribe the Passage more fully, that the Reader may judge, v. 44. No Man can come unto me, except the Father which hath sent me, draw him, and I will raise him up at the last Day, v. 45. 'Tis written in the Prophets, and they shall be all taught of God. Every Man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any Man hath seen the Father, save he which is of God, he hath seen the Father. Is it not manifest, that whereas our Saviour had, v. 44, 45. spoken of the Father's drawing, and of Men's bearing and learning of the Father, he explains himself, v. 46. and shews, that he would not have his Expressions understood, as tho' he spake of the Father's doing this immediately himself? Is not this the Sense of his Words, Not that any Man hath seen the Father ; that no Man can pretend to have seen the Father himself, and so to be immediately



diately taught by him? And when this immediate Vision is confin'd to the Son, is it not a full Proof that none of the Texts alledg'd by Mr. E. are to be understood of any such sight of God?

Mr. E. goes on thus, *And in this Sense also, 'tis true, that God is invisible, and that no one hath seen him, or can see him.* If it be true in the plain Sense of our Saviour's Words referr'd to, that no one hath, or can immediately see him, it is as much as Mr. P. desires. And certainly when the Apostle says, that he dwells in inaccessible Light, and that no Man hath seen him or can see him, it savours of too much Boldness for Men to be so positive in asserting, that he has been, or shall be seen. Mr. E. adds: *And sho' the Promise to those that are pure in Heart, is that they shall see God, Mat. v. 8. See him Face to Face, 1 Cor. xiii. 12. And see him as he is, 1 John iii. 2. Yet this sight is reserved for the future World.* The first of these Texts, as well as many others, do's indeed speak of seeing God. But I think the Expression is to be taken there, not in a proper but in a metaphorical Sense. There is no Inconsistency at all, in saying, 'No Man hath seen him, or can see him, in a proper Sense, and that some Men have seen him, and shall see him in a metaphorical one. Thus good Men, even in their present State, are said to have seen God; and so by Faith, Moses saw him who is invisible, Heb. xi. 27. And that the fuller Knowledge the Saints shall have of God hereafter, is spoken of as Sight, I grant; but that they shall have, or be capable of an immediate bodily Intuition of God himself, is what I am not daring enough to affirm.

Mr. P. observ'd, 'That the only true and invisible God, is manifestly distinguish'd, John i. 18. from the only begotten Son.' Mr. E. says: *'Tis only God the Father, who is distinguish'd from God the Son. Let it be so, yet still they are so distinguish'd, as that he only is reckon'd God, whom no Man had at any Time seen; and consequently the only begotten Son, who had been seen, was not the same that had not been seen. Compare v. 14. and 1 John i. 1, 2, 3.* And farther, says he, p. 121. *If the Father and Son be not of the same Essence, I desire Mr. P. to account for that of our Saviour, John xii. 45. He that seeth me, seeth him*

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him that sent me. And that, John xiv. 9. He that hath seen me, hath seen the Father.

I think the Answer is not difficult. I take it for granted, according to what has been said, that no one had, or could have a proper Sight of the Father himself: And therefore, all that our Saviour could mean, must be this, that he who hath seen me, hath seen the most lively Resemblance of the Father; has seen him by whom the Father do's make the fullest Discovery of himself, and of his glorious Perfections. When we see a Picture drawn to the Life, and exactly resembling a Person, we say we have seen such an one; and in like manner, when Men saw him who was the Brightness of his Father's Glory, and the express Image of his Person, they might well be said to have seen the Father. Nor are such Expressions unusual in other Authors. Thus Terence in *Andr. Prol. v. 9.*

*Menander fecit Andriam & Perinthiam  
Qui utramvis recte norit, ambas noverit;  
Non ita dissimili sunt Argumento.*

And so Plautus in *Phormio, Act i. Sc. v. ver. 4.*

*Ece autem similia omnia: omnes congruunt.  
Unum cognovis, omnes noris.*

But to make the Father and Son to be one in Essence, is to make the Father as visible as the Son, which is contrary to the Scripture.

'Tis true, as Mr. E. says, that the Jews worshipped the same God whom they provoked: but it appears not, that this God consisted of three Persons. But he argues, by comparing *Isa. vi.* with *John xii. 41.* These Things said *Isaias*, when he saw his Glory, and spake of him. And is not this perfectly agreeable with Mr. P's Notion, that *Isaiah* saw not God himself immediately, but him who was his Representative, and the Brightness of his Glory? He compares the same *Vish* of *Isaiab* with *Acts xxviii. 25.* Well spake the Holy Ghost by *Isaias* the Prophet, unto our Fathers. But I would ask him, whether he do's not believe that *Isaiab* deliver'd the Message, as well as wrote that Chapter under the Inspiration of the Holy Ghost? If he did, 'tis sufficient,

cient, tho' the Holy Ghost were not at all concern'd in the Vision, and by the same kind of Reasoning, that is us'd here, may Mr. E. prove *Moses* to be God. For he will own, that it was God that called himself the God of Abraham, and the God of Isaac, and the God of Jacob, when he appear'd in the Bush, *Exod. iii. 6.* And when St. Luke refers to this, he do's it thus, Chap. *xx. 37.* Now that the Dead are raised, even *Moses* shew'd at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Just in the same Manner as he here quotes *Moses* as calling God, what, he relates in his Book, God called himself, he in the *Acts*, quotes the Holy Ghost as saying what he directed *Isaiah* to speak, or write in his Prophecy. This, I say, were alone, a sufficient Answer, tho' I see no Absurdity in supposing the Holy Ghost concern'd in the Vision, according to Dr. Clarke's Explication, *Reply to Mr. Nelson, p. 182.*

He subjoyns a strange Argument in these Words: And thus also I understand the *lxiii.* of *Isaiah* 9, 10. as interpreted by Stephen, full of the Holy Ghost, *Acts vii. 48, 49, 50, 51, 52.* 'Tis hardly worth the Reader's while to compare the Places, unless it be to know how poorly he can argue. What have the 48, 49, 50. Verses, to do with that Text in *Isaiah*? Oh! but I suppose, when Stephen adds, *v. 51. Ye stiff necked, and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost, as your Fathers did, so do ye;* he must be understood to speak of the Holy Ghost, as the most High, who says, *ver. 49. Heaven is my Throne &c.* This is no straining of the Scripture? But Mr. E. should have consider'd, that Stephen, in his Charge, has a Respect to all those Instances of their resisting God, who strove with them by his Spirit, which he had mention'd thro' his Speech, and particularly to what he says of their refusing, and not obeying *Moses, v. 35, 39.* and he may as well argue, that the Holy Spirit was *Moses*, as that he was the most High, that said, Heaven is my Throne.

His next Argument from *2 Sam. xxiii. 2, 3.* needs no other Answer, than that God spake by his Spirit. Nor is there any Occasion to add any Thing to what Mr. P. has said, concerning *Psal. xcv.* See his Answer, *p. 57.*

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*p. 50.*

The worshipping of Christ, supposing him inferior to the Father, was compared to the Heathenish and Popish Idolatry. Mr. P. in Answer said, that the one was according to a Command, and the other without any. Mr. E. replies, p. 123. *That this will not render it inferior, or subordinate Worship: Nor did Mr. P. say it would, it was supposed in both Cases to be subordinate; all that he brought this for, was to shew the Difference between the two, that the one was not Wickedness and Idolatry, as the other was. 'Tis Pity he did not understand him. Nor do's Mr. P. that I can find, speak so positively as he would represent him; but uses Caution, as became a modest Man. Thus p. 61. says he, 'The only Thing that seems to me to make their Act Wicked and Idolatrous, was their want of a Command, ——— nor can I see that any Thing but this, made a Difference, &c.'* And I dare say, Mr. E. has not helped him to see more in this Respect, than he did before. Mr. E. says, p. 123. *That which we should attend here, is the Grounds and Reasons of the Command. I am of another Mind, when I am sure any Thing is God's Command, I am to obey, whether I can discover the Grounds and Reasons of it or no. However, the Reasons in the present Case are obvious enough. It has pleased the Father, all fullness should dwell in Christ, and therefore we are to go to him for the Blessings we receive more immediately from him. There can be no Doubt, that God would never have directed us to apply to him, if he had not been qualified to help us. Nor do I see any great Reason to be displeased with the Words he has set down from Dr. Whistler, p. 124. tho' 'tis like, I should hardly interpret that Phrase of the Fullness of the Deity, as he would have done when he wrote it. However, I very well like what the Dr. adds immediately to what Mr. E. has cited: 'This therefore hinders not, but he to whom this Judgment is thus given, is God of God; which in my Apprehension, is a virtual owning, that he is not the most high God.'*

This Argument from the Work of Creation, has been answered by the Author of *Plain Christianity Defended*, Par. I. p. 155. &c. and Par. III. p. 37. &c.

Bishop Burnet was brought in saying, ' That every Act of Worship, external and internal, was directed to him, as its proper Object.' Mr. P. denied it, saying, we never direct any Worship to him as the God and Father of our Lord Jesus Christ. Mr. E. in Answer says, *The Bishop was no Sabellian, and was not so weak as to think, that we are to worship the Son, as if he was the same Person with the Father.* Till the Men who talk thus are pleased to tell what they mean by a Person, I cannot see, but that they really make them, as well one Person as one Essence. He objects, *We don't worship the Father as God manifest in the Flesh; which is very true, nor as Mediator, which bespeaks that subordinate Worship, which we are never to pay to the Father.* But our Saviour, as well as the Father, is proposed to us, as the Object of our Faith, Hope, and Love, and of our Obedience, Prayer, and Praise. But are we directed to make them equally the Objects of these? Is not the one considered as a Means in Order to the other as an higher End? Mr. P. further said, ' We never worship Christ as the primary Creator, Upholder, Redeemer, and Sanctifier.' Mr. E. denies it, if hereby is meant, *That we worship the Son, as no other than the Father's Instrument,* p. 128. I know not, what gross Notion he may have of an Instrument; if he means, that he was not an Agent imploy'd by God, or that he did any Thing of himself, otherwise than by a Power derived from God, he contradicts the Scripture. And he may try, if he can prove this to be an Absurdity, either by Philosophy or Scripture, which he has contented himself barely to assert.

Mr. E. says well, *That some lay a Stress upon this, that God is said to make all Things by Jesus Christ, and that by him he made the Worlds.* But I think, he does not well add, *they pretend, that is signified by the Proposition said, that our Saviour had not a proper Efficiency in the Work of Creation.* They suppose he was a proper Agent and efficient Cause, tho' not by his own original Power, but by a Power communicated to him from God. Nor do they lay the Stress merely upon the Proposition said, but upon the Care that is used, when the Agency of both Father and Son is spoken of, to distinguish that of the one from the other, and upon the Father's being said to do it, *and*, by the Son.

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And if Mr. E. can shew, that Christ, or any one else, is said to have made all Things by the Father, we will grant the Father is not a principal, but a subordinate Agent. But perhaps I may help Mr. E. by a parallel Instance, to understand the Case more perfectly. Suppose then any one should be absurd enough to suppose (as who knows what the World may come to?) That the Apostles and first Workers of Miracles are to be included in the Name of God, or Christ; and should plead, that Miracles can be wrought by none but God, which, I suppose Mr. E. will grant, as truly required a Divine Power as Creation it self; and should reason after Mr. E's manner: These Miracles God is said to have wrought, *Acts* ii. 22. *Ch.* xix. 11. and they are attributed to Christ, *John* xii. 37. and sometimes to Men, as particularly to Stephen, *Acts* vi. 8. and therefore Stephen, as well as Christ, must be God. Or again, suppose a Man should answer such a vain Jangler, that there was a manifest Difference to be allow'd, since that the Men who wrought these Miracles were not the principal Agents, but God wrought the Miracles, *Id* by them, as *Acts* xix. 11. He might easily answer, that this *Id* is of no Force, for as 'tis confessed, that Miracles are said to be done by them, *Acts* v. 12. & ii. 43. & iv. 16. So the same Preposition *Id*, is used concerning Christ himself, *Acts* ii. 22. & iv. 30. Would Mr. E. like the way of reasoning in one Case? As little Reason has he in the other.

There can be no Reason to doubt, that he who made all Things, should by the same Power be able to sustain them too; and as little Reason is there to question, Whether he derived the Power from the Father in one Case, as in the other. 'Tis true, none but the Supreme God, can be the primary Redeemer or Sanctifier; but 'tis no where said in Scripture, nor is there Reason to believe, that he cannot appoint another under him to execute such Offices. We are Members of the Church of the Lord, which he hath purchased with his own Blood: For so the Alexandrian, and many other Mss. and many of the ancient Fathers read that Place, *Acts* xx. 28. And in my Mind, Dr. Clarke has fully cleared this Matter. See his *Answer to Mr. Nelson*, p. 127. We are the Temples of God, and Temples of



the Holy Ghost, as we are an Habitation of God, through the Spirit. Mr. E. mistakes, when he supposes the one Lord Jesus Christ, imports his having an absolute Supreme Dominion over all: It can relate only to that Dominion he has as Mediator, and as made Lord by the Father.

He next comes to the Worship of the Holy Ghost; concerning which he says, Mr. P. hath little to say, which is true enough, and the Reason is manifest; his Adversaries have little to say for it, and therefore he has no occasion for a long Answer. Mr. P. desired him 'to produce any one Passage that is a clear Evidence, that ever the Holy Ghost was directly address'd in Prayer or Praise.' I had also in my ninth Proposition, taken Notice, 'That we are nowhere directed to pray, or solemnly ascribe Glory to him.' Mr. E. will now produce some Scripture Evidences for the Worship of him. He owns in the beginning, p. 131. These are not so numerous, as they are for the Worship of our Saviour. No wonder then, Mr. P. had little to say about them. But he gives such a Reason for their being less numerous, as makes them rather more: Because, says he, the Holy Ghost is always represented in Scripture, as God; and therefore one that hath an undoubted Right to our most solemn Adorations. 'Tis strange then, he should never once be expressly called God, or that we should never be directed to pray to, or praise him. But to come to his Arguments.

1. He says: *We are to swear by his Name.* Here he produces two Texts, to prove we are to swear by the Lord our God, which he says, is Father, Son, and Holy Ghost: But both his Texts are Proofs, that the Lord our God is but one Person. Thus that Text, Deut. vi. 13. *Thou shalt fear the Lord thy God, and serve HIM* (not them, as it ought to be, if spoken of more than one Person) *and swear by his* (not their) *Name.* And so in the other. His Argument is the same with that urged by Arius Detected, from Rom. ix. 1. To which a clear Answer is given in *Plain Christianity Defended*, Part II. p. 33.

His 2d. and 3d. are from Baptism, and the Lord's Supper, which have been answer'd already. What he means, p. 134. by citing 1 Cor. xii. 13. I can't easily imagine; if God is pleased to make Baptism and the

the Lord's Supper, means of conveying to us the Spirit; is that any Argument, that the Spirit is to be worshipped?

There is one Thing briefly to be consider'd, which Mr. E. has dropt here, p. 135. That this [viz. that there is more than one Person in the Godhead] was understood by the ancient Jews, and was a Part of their Faith. I can see no Reason for this, unless we should depend upon the strange Testimonies of *Galatians*, which I don't find, that *Buxtorf*, or any who are well skilled in Jewish Antiquities care to do. I will content my self here, with the Judgment of Bishop Bull, who speaks thus: I will add this general Observation; namely, that there was a great Controversy in the first Ages between the Jews and Christians; concerning the Person of the *Messias*, or *Christ*, whether according to the Predictions of the Prophets, he were to be both God and Man, or a mere Man. The Jews and some Judaizing Christians affirm'd the latter, charging those who held the Divinity of Christ with the *Heathen Polytheism*, &c. And this the Bishop proves to have been their Opinion from *Justin Martyr's* Dialogue with *Trypho*, from *Origen*, *Tertullian*, *Novatian*, the pretended *Ignatius*, and *Athanasius*. And concerning the Jews in our Saviour's Time, he says: 'Tis certain, they did most of them think very meanly concerning their *Messias*, imagining he was to be a mere Man. For we read, that when our Saviour had a mind to puzzle the captious *Pharisees*, he put that Question to them, *What think ye of Christ? Whose Son is he?* The *Pharisees* answer'd, *The Son of David* (for they expected a *Messias*, who should merely be the Son of David, but never dreamt of his being the Son of God) then our Saviour urged them with this Difficulty, *How then doth David in the Spirit call him Lord, the Lord said unto my Lord, &c?* If David therefore call him Lord, how is he his Son? To which Question, not one of the *Pharisees* could make any Answer. But certainly, if the *Pharisees* had entertain'd a Thought of the Divinity of the *Messias*, they would have readily solved this Difficulty; for they might have said, Christ was the Son of David, according to the Flesh, but his Lord according to his Divine Nature.' *Jude. Exerc. Cathol. p. 16, &c.*

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His 4th Evidence, p. 135, is from what I have allow'd in my XIX Proposition, that we may bless in his Name. The Text is 2 Cor. xiii. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* He says, *This is a most solemn Address to God, Father, Son, and Holy Ghost.* But that ought to have been proved. Had it indeed run thus, 'O Lord Jesus Christ, let thy Grace be extended to all thy People; O God, grant us thy Love, and O Holy Ghost, afford us thy Communion;' it would have been to Mr. E's Purpose. But this is so far from being the Case, that neither of these Persons is address'd or spoken to. The Apostle was not speaking to God but to the *Corinthians*, as is plain, by his saying, *with you all.* 'Tis plain therefore that this is properly to be consider'd as a Wish for their having these Advantages. If it be said, Does not this imply a Kind of Prayer? I grant it does; but deny that hereby is imply'd, that the Prayer is directed to these several Persons respectively. I may, when I am praying to God only, say, May the holy Angels keep me, without being suppos'd to pray to them: and in like Manner I may pray, that the Communion of the Holy Ghost may be vouchsafed, when my Prayer is directed only to our heavenly Father, who gives his Holy Spirit to them that ask him.

This answers likewise what he alledges, p. 136. from Rev. i. 4. tho' I must needs say, I should be glad to see a solid Confutation of Mr. Joseph Mede's Arguments in his Tenth Discourse, to prove the seven Spirits before the Throne to be seven Angels. And I cannot but here remark that Mr. Baxter was of the same Opinion; and paraphrases the Words thus: 'I John send you this holy Greeting and Benediction; Grace and Peace (the greatest Blessings) be to you from the eternal God, and those Angels, he hath made your special Guardians?' And he adds his Notes. '1. That it is Angels, (and not the Holy Ghost's seven Graces) that is here meant, is after manifested. — 2. This is no Prayer to these Angels, but a Notice that God's Mercies are communicated to those Churches by their Ministry, and this Message sent by them from Christ.' And if Mr. Baxter is here in the right, 'tis manifest no Argument against us can be urg'd from the



Holy Ghost's being in like Manner mention'd in the Apollitical Benediction.

Mr. E. has another Argument, p. 137, 138. from two Texts where he thinks the Holy Ghost is pray'd to, 2 Theff. iii. 5. *The Lord direct your Hearts into the Love of God, and into the patient Waiting for Christ.* He argues, that if the Lord had signified the Father, he would have said, *into the Love of himself*; if it had signified Christ, he would have said, *into the patient Waiting for himself*; since therefore the Expression is improper either Way, the Lord must signify the Holy Ghost. In like Manner he urges, 1 Theff. iii. 12. *And the Lord make you to increase, to the End he may establish your Hearts unblameable before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.* And it seems here must be an Impropriety of Language, unless these Texts be understood in his Manner. To the like Purpose he urges, p. 135. that Jehovah is said to have rained Fire from Jehovah, Gen. xix. 24. to prove there is more than one Person in the Godhead. There are many zealous Trinitarians who are ashamed of such Arguments, and think they disserve their Cause, as indeed they unquestionably do. Among these is the learned Rivet, who treats of it fully in his xcvi Exercise on Genesis. He observes that Pareus, however he thought it a pious Interpretation, doubted whether it were the true and genuine. That tho' some of the more ancient Fathers were for it, yet Austin, Jerom, Eucherius, and Chrysostom, when they professedly treat of the Text in Genesis, don't put this Sense upon it; and that many of the Popish Schoolmen understood this to be an Hebraism, and a peculiar Phrase and Elegancy of that Language, to put the Antecedent instead of the Relative. He takes Notice of the Places which the Opposers of the common Doctrine have produced, as Instances of the like Hebraism: and as he makes no Reply to them, so by his Discourse it seems plain, that he thought none sufficient could be made. I will transcribe them for Mr. E's Advantage, that he may see here is no other Impropriety of Language than what is common in the Bible. 1 Kings viii. 1. *Then Solomon assembled the Elders of Israel -- unto King Solomon,* that is, according to Mr. E's Impropriety to himself. 2 Sam. iii. 21. *The Lord revealed himself to Samuel in Shilo,*

Shilo, by the Word of the Lord: that is, his own Word, Chap. xv. 22. Hath the Lord as great Delight in Burnt-Offerings and Sacrifices, as in obeying the Voice of the Lord? that is, his own Voice. 2 Chron. vii. 2. And the Priests could not enter into the House of the Lord, because the Glory of the Lord had filled the Lord's House: that is, his own House. I could my self add more, but these are sufficient from the Old Testament. He takes Notice farther of what they say as to the New Testament, viz. That tho' the Writers wrote in Greek, yet being themselves Hebrews, they retain this Idiom of their own Language, that was so familiar to them. So 1 Cor. i. 8, 9. So that ye come behind in no Gift, waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the End, that you may be blameless in the Day of our Lord Jesus Christ: that is, in his Day. Luke iii. 19. Herod the Tetrarch being reprov'd by him ——— for all the Evils which Herod had done: that is, which he had done. He farther takes Notice, that not only several learned Papists have given up this Argument, but that the same has been done by Protestants. Thus Musculus says, Moses did not speak of two Lords, and parallels it with that 2 Tim. i. 18. The Lord grant unto him that he may find Mercy of the Lord in that Day. Zanchy makes it a Paralogism of the Tricheists who would prove the Father and Son to be two Jehovahs; and says, this Paralogism is owing to their not understanding, that by this Hebraism is meant, that God did himself immediately, and contrary to the Course of Nature, with his own outstretch'd Arm, rain Fire, &c. Mercer says, stronger Arguments should be used against the Jews, and such as deny the Trinity: And finally, Calvin says, they don't argue solidly, who from hence would prove a Plurality of Persons. And River adds, he wishes they who use these Arguments, would take Care so to vindicate the Sense they put upon this Text against their Adversaries Objections, as that they might have nothing to reply; which, says he, I have not yet seen done by any of them. I think this is a full Answer to what he has said upon this Head. And whereas he says, p. 138. 'Tis strange that any should imagine, that the Holy Ghost should not deserve the Glory of his own Works; or that any should refuse to render it, if he doth deserve it: The Answer is easie; he deserves the Glory due to his Work according to the Way wherein he

he works it. If he is only the Father's Agent, he will not have a Right to be acknowledg'd as the primary Author of the Work, or to have Glory solemnly ascrib'd directly to him for it. But just such an Argument may be used to engage us to ascribe Glory to the Holy Angels, who minister to us from God in protecting us, &c. 'Tis strange, may it be said, that any should imagine they don't deserve the Glory of their own Work, or that any should refuse to render it, if they do deserve it.

Mr. P. ask'd Mr. E. what he meant by saying the sacred Three are represented as having the same glorious Perfections; and put it to him, whether Self-Existence was not, as Archbishop Tillotson acknowledges, a Perfection peculiar to the Father. He does not give a direct Answer to this. I therefore desire him that he would say, whether to be from none, or to be absolutely underived, be not a Perfection; and if it be, whether it be not peculiar to the Father. Mr. E. takes it for granted without Proof, that the Son and Spirit have the Perfections of the Father; but it seems plain to me, that absolute Goodness, *Matth. xix. 17.* absolute Holiness, *Rev. xv. 4.* are Perfections that belong only to one Person; and so absolute Wisdom belongs to that one God to whom we ascribe Glory thro' Jesus Christ, *Rom. xvi. 27.*

Mr. P. ask'd whether the *as, John v. 23.* That all Men should honour the Son, even, *As they honour the Father,* denotes an Equality of Honour? and argued it could not. Mr. E. tells him with his usual Pragmaticness, p. 141. that some of his Racovian Friends have thought so. And why should they be called his Friends rather than Mr. E's, whose Principles do much better agree with theirs? I am too well apprised of his Way of citing Authors, to believe that they or any of them say we are to worship Christ as the Chief Monarch and Lord of all Things, till I see their own Words.

He thinks it Mr. P's Mistake, that he imagines that the Worship that is due to our Saviour, is founded upon the Father's Commission. If this be a Mistake, it is not Mr. P's; for certainly nothing can be plainer than his Words, *John v. 22, 23.* The Father judgeth no Man, but hath committed all Judgment to the Son; that all Men might honour the Son, even as they honour the Father. If this be the End of the Father's Commission, must it not be unavoid-



unavoidably founded upon it? He seems to be in Doubt what the Signification of the Commission is, which can't be any Wonder, considering the Unaccountableness of his Scheme: but the Words are plain enough, and have been spoken to before. Instead of asserting over and over Christ's original Right to our Worship, let him shew where that is given as a Reason in the Scriptures why we should worship him. He is not able to produce one Text for it; and his Way of reasoning appears thro' his whole Piece, so poor and contemptible, that few will care to build upon it. A Commission was superfluous, if he had an original Right; nay, 'tis derogatory to the Honour of the supreme God to have any such Thing. If notwithstanding his suppos'd, tho' never once mention'd, original Right; yet, as Mr. E. says, p. 142. *on Account of the Obscurity of his Birth, the Meanness of his Circumstances, and his very great Sufferings, Persons might be under a Temptation to withhold those Regards from him that were his due*: the Way to prevent their being carried away with the Temptation, was to establish these Regards upon their proper Foundation, and not to represent them as due only upon the Account of a Commission which Mr. E. supposes to be no Foundation at all. Mr. E. I hope, hardly understands what he says, when he speaks of the Father's *quitting as it were his own Right, and declaring that he judgeth no Man*. To be the Judge of the World is his unalienable Right, and as I have shewn before he is still Judge, tho' he judges no Man immediately, but by the Man whom he has appointed.

Mr. E. pretends 'tis unaccountable, when our Saviour had a Charge of Blasphemy brought against him, for making himself equal to God; that instead of disclaiming this Equality, he should more strongly, if possible, assert it. This Talk is, in my Mind, unaccountable. Can any Thing be a fuller disclaiming it, than his saying, that the Son can do nothing of himself? Does Mr. E. think he would be understood to assert or imply, that the Father could do nothing of himself? Let any one read what our Saviour says, and see if thro' the whole he does not ascribe all that the Son did to the Father, as he enabled him to do it.

I come next to what he says of Phil. ii. 9, 10, 11. *Wherefore God also hath highly exalted him, and given him a*

Name,

p. 29.

*Name, which is above every Name: that at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth, and that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father. The Argument from this Text Mr. E. either did not, or would not understand; and therefore I will endeavour to give him a View of it, in these Propositions: 1. That this is spoken concerning him who was in the Form of God, v. 6. and consequently relates to his divine Nature; which is a clear Evidence that he was not the supreme unchangeable God, who is not capable of any proper Humiliation or Exaltation. 2. That this Exalting him is not his own Act, but God's, even the Father's. 3. That the Name here signifies the Authority which he has, according to Eph. i. 21, 22. Heb. i. 4, 6. 4. That he that was in the Form of God, had not of himself an original Right to this Authority, but obtained it by the Gift of another, even the Father; there being no Room for a Gift of that which was a Person's own Property before. 5. That the metaphorical Expression of bowing the Knee, must signify the Subjection that all Creatures are put in to him, and the religious Homage and Respect which the reasonable Part of them ought to pay him, the latter of which is farther set out by this Expression, that every Tongue should confess that Jesus Christ is Lord. 6. That he that was in the Form of God, and was first humbled, and then exalted, and had this Name given him, was not himself the ultimate Object or End of this Subjection and religious Homage, or Worship; but that it had a farther and higher Reference, even to the Glory of God the Father, who exalted him, gave him this Name, for his own Glory, as the ultimate End of it; as it is indeed of all Things else. And this is all that is meant by supreme and subordinate Worship; supreme Worship is that which has no farther or higher Reference than to the Object to which it is paid, as is the Case when we worship the Father; subordinate Worship is that which does not terminate upon the Object to whom it is immediately paid, but has a farther and higher Respect to another Object, as is the Case when we worship Christ, in Obedience to the Command, and to the Glory of God the Father. And I can't but think Mr. P. had very good*

good

good Reason to say, ' If both Kinds are not mention'd here, it must be because 'tis next to impossible for Words to express them.' I shall be glad to see a clear and distinct Answer to this plain and easy Account of the Text: but I must let Mr. E. know that I very little regard his fanciful Hypothesis, which he is so perpetually repeating. I shall take notice of one Thing which he here says, and has some shew of Argument. Thus then he discourses, p. 144. That this relates to the final Judgment, is clear from what the Apostle says in another Place, viz, Rom. xiv. 10, 11, 12. The Apostle here puts it out of all Doubt, that what is said, Isa. xlv. 22, 23. of the great Jehovah, that glorious God, besides whom there is none else, is justly applicable to our Blessed Saviour. The Passage refer'd to by Mr. E. in the Romans is this: *We shall all stand before the Judgment Seat of Christ. For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God. So then every one of us shall give an Account of himself to God.* I answer, that if the Place in the Philippians relates to the final Judgment, it makes not the least Alteration in the Argument, unless Mr. E. will say, that the Homage that is then to be paid Christ, was not due to him before. But with Submission, I don't think the Place in the Romans is any Evidence that we are to understand the other of the final Judgment. For I can't see that the Words in Isaiah xlv. are a direct Assertion of the final Judgment, tho' they sufficiently imply it; and if I understand the Apostle right, his Assertion of the final Judgment, is a rational Inference from those Words of the Prophet. His Argument stands thus, if I mistake not: God has sworn that every Knee shall bow to him; which it is every ones Duty and Interest to do: for he will certainly be as good as his Word, and sooner or later make every Knee to bow to him; and since there are some that do not bow to him, we may be assured from the Oath of God, that he will call such to an Account, and force them to it, whether they will or no. I was pleas'd when I observed that Mr. Gataker seemed to have understood both the Prophet and the Apostle just as I do. For thus he explains the Words of the former: ' That the Knowledge and Acknowledgment of me, by Submission to me, and Worship done me, shall pass through



through the whole World; and it is your wisest Course therefore to come willingly in unto me, v. 22. Rem. xiv. 11. where the Apostle applyeth it to the last Judgment, and Christ's Power and Authority, that then shall be manifested and exercised by him; which tho' it be not the main Drift of God's Speech is this Place, yet it is therein necessarily included.

Mr. E. is mistaken when he supposes the Apostle speaks of Christ as the great Jehovah, who speaks by the Prophet. 'Tis plain that he that there speaks is but one Person. Hear the Words in the Place Mr. E. refers to: *Look unto me, and be ye saved, all the Ends of the Earth; for I am God, and there is none else. I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return; that unto me every Knee shall bow, every Tongue shall swear.* Do not the I, me, my Mouth, my self, demonstrate that it is but one Person that speaks? If then Christ is the Person that speaks, he is God, and the Father is not; if the Father is the Person that speaks, he is God, and Christ is not.

But it may be ask'd: If Christ is not that he who speaks in the Prophet, how can the Apostle from his Words infer that we must stand before the Judgment Seat of Christ? The Answer is obvious: If he could infer, as I have shown he might, a Judgment in general, 'tis plain by the Gospel that this Judgment can be no other than that by Christ Jesus; because it thence appears, that the Father himself immediately judgeth no Man, but hath committed all Judgment to the Son; and will judge the World only by Christ Jesus.

Mr. E. to have the Text made plain in our Sense, thinks, p. 145. it should have been said, *We must worship the Father with sovereign, and the Son with subordinate Worship.* But is it not equivalent, when it describes the Worship of the latter as subordinate to that of the former?

Mr. P. took Notice that Mr. E. seem'd not to allow that the Father is to be consider'd as the ultimate Object of all our Worship, as has been commonly held. Mr. E. neither denies this to have been the common Notion, nor that he differs from it. This fixes upon him the Charge the Assembly brought against others, that they had made a Change in the Object of Wor-

Worship, and that not only considering Worship according to the Scripture Rule ; but according to the common Practice.

It was suggested from Mr. E's Words, that he seem'd to hold that Christ merely in his humane Nature is the only Mediator; and this he do's not contradict. If I were disposed to imitate his abusive Way, I might here insult him for his *Popish* Notion. When *Turretine* proposes that Question, *An Christus sit Mediator secundum utrumque Naturam?* He answers, *Affirmatur contra Pontificios*; and presently treats it as a *Popish* Error: But I spare him.

Mr. P. farther queried of him, 'Whether thro' one Mediator, however consider'd, and by the one Spirit, we have access to the Son and Holy Ghost?' 'Twas added: 'If this be Mr. E's Notion, I shall be glad to see his Scripture Evidences for it; and I beg him to be clear in producing them.' He neither denies this to be his Notion, nor so much as produces one Scripture for it: Whence I conclude, he has formed such a Notion of Christian Worship, as he is not able to produce one Text for. But let me go on with Mr. P's Argument: 'But if on the contrary, in all our Worship the Son is consider'd as a Mediator constituted by the Father, in order to our coming to the Father by him; and if the Holy Ghost is consider'd as Christ's Agent, by whose Aid we are enabled to come to the Father by Christ; and we never come to Christ, or the Spirit by the Father, or thro' the Son, 'tis plain then, all our Worship do's terminate upon the Father.' This is a plain Appeal to the Language and Scheme of the Scripture, and may pass for a Demonstration, since Mr. E. pretends not from the Scripture to contradict it, that all our Worship is terminated in the Father, and consequently, that whatever Worship is given to any other Being must be subordinate. Let Mr. E. now, if he can, confute any Part of the Evidence: And if he cannot, let him yield the Conclusion. He cannot be a fair Disputant, unless he do's one or t'other. Instead of producing one single Text for his Notion, without which, all he says is impertinent, he thus endeavours to retort it upon Mr. P. p. 146. And seeing Mr. P. speaks of the Father, as the primary Creator,

Creator, Upholder, Redeemer, and Sanctifier, I can't see why it should, as Mr. P. suggests, p. 62. be more improper in us, than it is in him, to address our Saviour, and the Holy Ghost, as he doth the Father. Mr. P. said nothing, whether it were improper; but only, whether it were unscriptural. If we apply to the Father, by the Assistance of the Father, as we must, if he be the primary Sanctifier; why mayn't we, with the same Propriety apply to the Holy Ghost, by the Assistance of the Holy Ghost? No doubt, you may, if you have any Scripture Rule for it, as you plainly have not. We apply to the Father, by that Assistance he gives us, not immediately, but by the Holy Ghost, and the access we have by the Holy Ghost, is never represented to be ultimately to any other, than to the Father. Nor have we any Direction to pray to the Holy Ghost to assist us, but to pray to the Father, to give us his Spirit. And where is it, that the Father is spoken of, as tho' we were to come to the Son or Spirit by him, as yet he ought to be; if the Spirit were as properly as the Father, the ultimate Object or Term of our coming? And so, if according to Mr. P. we apply to the Father as primary Redeemer, why mayn't we as well apply to the Son, as redeeming us by his own Merits? No doubt, we do apply to the Son, as redeeming us by his own Merits, and we apply to the Father as the primary Redeemer, who has sent his Son to redeem us. But if Mr. E. would have said any Thing to enervate Mr. P's Argument, he should have put his Query, concerning not a Redeemer, but a Mediator; for his Argument considers Christ only as Mediator. Now no one considers the Father, as the primary Mediator, he being no Mediator at all. But Mr. E's Notion implies one or other of these two Things, which are both unscriptural. Either, 1. That Christ is a Mediator with himself. Or, 2. That we worship the Supreme God without a Mediator. For if we are, according to his Notion, to worship Christ only as the Supreme God, and he is not a Mediator between himself and us, we must of Necessity worship him as Supreme God without a Mediator. And let him henceforth not dispute, whether this is proper or no. If he will prove it to be Scriptural, I'll never question the Propriety of it.

And



And thus I have fully vindicated our Doctrine against his frivolous Objections; and tho' I will not answer for Mr. P. yet I will frankly own, that if ever our Adversaries can prove, that the formal Reason given in Scripture for our worshipping Christ is his original Right to it, or any Thing but the Gift of the Father, I will yield the whole Cause, and turn *Sabellian* again: But I must needs say, I have little Prospect of this, till I see better Arguments than Mr. E's, which to me appear with so little Air of Probability, that I cannot but wonder, how he can believe them himself.

Mr. E. p. 157. treats again of the Genuineness of that disputed Text, 1 John v. 7. He wants *more substantial Grounds than he has yet seen*, for discarding it. I can't tell, what can be more substantial, than what has been produced upon this Head. And indeed, that Controversy seems now at an End. Mr. E. has shown, that Bishop Burnet did not believe it to be Authentick, and there is a great Deal more Evidence of it in his Letters. The Negative Evidence the Bishop mentions, the Silence of the Fathers concerning this Text, in their Disputes with the *Arians* and *Macedonians*, is a clear Evidence, they found it not in the Copies they had of the New Testament, and affords Reason to think, it was foisted in afterward. If what Mr. Pool says be true, yet unless Bishop Burnet believed it to be true, he must still be thought against the Text. But let us hear what Mr. Pool says: *It was used by Athanasius to prove his Opinion.* By this it appears, with what Care Mr. E. looks after substantial Grounds. Had he look'd into Dr. Mills upon the Text, as one would think every Man should, who would judge which Side has the more substantial Grounds, he would have seen that the Dr. when he was pleading, that the Text is Authentick, yet is forced to acknowledge, 'That *Athanasius* never makes Use of this Text in any of his genuine Writings; no not in those, wherein he defends against the *Arians* the Divinity of Christ, and the Holy Ghost, and the Doctrine of the Trinity, bringing together all the Arguments he could possibly meet with. Should not then Mr. E. have examined, whether Mr. Pool's Author did not impose upon his Readers, by referring to some spurious Piece of

of *Athanasius*? This he might easily have found to be the true State of the Case. For as it happens, Mr. Pool refers to the Place thus: *Et Athanasius, lib. 1. ad Theophilum, de unita Deitate Trinitatis.* Which is a Treatise, which none of the Criticks allow to be written by *Athanasius*. *Bellesmuse* thinks, 'twas written in Latin, and not turn'd out of Greek. *De Script. Eccl.* p. 107. *Combesis*, *Garner*, and *Du Pin*, all agree, it was never writ by *Athanasius*; and the same is the Judgment of the Protestant Criticks, as *Scultetus Medull.* Part II. p. 6. *Ryer*, *Critic. Sacr.* p. 1105. *Dr. Cave*, *Histor. Liter.* p. 147. And *Dr. Mills* upon this Place in *John*. And the two last of these agree, that the Author of these Books was *Vegetius Tappensis*, an Author, who lived toward the latter End of the Vth Century, and as worthy to be the first Finder of this Text, as to be the Author of the *Athanasian Creed*. And *Dr. Cave*, and *Dr. Mills* both agree, that he was the Author of the other Piece attributed to *Ibasius* or *Idarius Clarus* by Mr. Pool's Author, and Mr. E. whose two Witnesses are but one Person, and he of no Account. 'Twill be prudent in Mr. E. to examine this Matter a little farther, before he talks any more about it.

He would insinuate, that Mr. P. had interpreted the Scriptures that speak of our Saviour's being God, and the Creator of all Things, as importing no more than a God by Office, and a metaphorical, or improper Creation. As far as I can find, this is a false Charge. Mr. P. has not, that I have observed, ever said, that Christ is only a God by Office; he may think with Mr. *Robinson*, he is called God in some Texts upon that Account: But it do's not follow, that he thinks he is never in any others called so upon another Account. Nor has he ever spoken, as far as I remember of his being a metaphorical Creator. He plainly seems to think him a proper Creator, but by a Power derived from the Father. And what Absurdity can there be in interpreting that Text, that all Things were made for him, by the other, of God's appointing him Heir of all Things? God's Appointment would be superfluous, if Mr. E's Notion were just. His Right as Heir of all Things, is not attributed to his making them, but to the Appointment of him, who made them by him, and who had the supreme Right to dispose of them.

What

What Mr. E. says of *Hos. xi. 1.* compared with *Matth. ii. 15.* is, I dare say, no Satisfaction at all to Mr. P. He ought to have made it plain from the Prophet, that he had any Respect at all to our Saviour, since the Evangelist makes it an express Prophecy concerning him. If he will once allow of such double Senses of Scripture, he will render it very uncertain. For why may not another Man say, that other Texts have double Senses, and belong, for Instance, partly to Christ, and more fully to God, as well as he say of that in *Hosea*, that it had some Reference to the Jews; but had its full Accomplishment when Christ came out of Egypt? For my own Part, I allow of no such double Senses, when any Text of the Old Testament is thus brought, as a Proof of any Thing; nor do I think it could be allowable, to interpret any Texts that speak of Christ, as using the Stile of him whom he represents, if it were not justified by the Stile of the Scriptures in other Places.

I have already taken Notice of his Argument, from the Cavil of the Jews, *John v. 18.* He has another, p. 168. When our Saviour had said, *I and my Father are One*; the Jews would have stoned him for Blasphemy, and making himself equal with God, *John x. 30.* &c. Mr. E. says, Our Saviour allows that their Inference was just, that what he had said, was sufficient to make good the Allegation that he was God: But he would by no means allow the Inference they would draw from it, that therefore, he must be a Blasphemer; but appeals to his Works to prove the Divinity of his Person, and being one with the Father, v. 37, 38. This is his Mistake. The Jews Cavil against him here, was much upon the same Ground as that Chap. v. that he spoke of God as his Father, and called himself the Son of God; Our Saviour plainly understood it thus, as appears by the Way, in which he expresses the Charge they brought against him, v. 36. *Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God?* Now how do's our Saviour confute this Charge? Do's he, as Mr. E. pretends, allow that they inferr'd rightly, that he made himself God? By no Means: Hear his Answer, v. 34. *Jesus answered them, Is it not written in your Law, I said, Ye are Gods? If he called them Gods, unto whom the Word of God came,*  
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and the Scripture cannot be broken : Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God ? The Text our Saviour refers to, is, *Psal. lxxxii. 6. I have said, Ye are Gods, and all of you Sons of the most High.* Our Saviour might have fully confuted them by the latter Title; but he do's it more strongly by the other, which sounds yet greater. And thus his Answer is to be understood : 'Tis not Blasphemy to say of Men, that is, of Magistrates who had a Commission from God, that they were not only Sons of God, but that they were Gods, this appears from your own Law, wherein God himself speaks to them under that Title; and therefore it could be no Blasphemy in me, who have received from God a much more extraordinary Commission than they had, if I had used that higher Title, and called my self a God; and much less can it be Blasphemy in me, when I only said, I was the Son of God. One would think a Man of so great Knowledge in the Scriptures, as Mr. E. pretends to be, should easily have understood so plain a Text. Let him beware that he don't so frame our Saviour's Answer, in clearing himself of Blasphemy, as will impeach him of it, who speaks in the Psalm he cites.

Mr. E. says, p. 169. 'Tis evident that it [*2 Pet. ii. 1.*] belongs to our Saviour, if we consider how 'tis connected with what is said in the foregoing Chapter. But he has not said any Thing to shew that Connection, and I can't perceive it, and till I see a better Reason, shall acquiesce in that given by Dr. Whitby, for applying it to the Father. However, since Mr. P. argued upon the Supposition of its belonging to the Son, I will do so too. Let us therefore see what he infers from hence; and 'tis this: That if any deny what's essential to the Person and Offices of the Redeemer, they really deny the Lord that bought them; and so are guilty of that damnable Heresy the Apostle speaks of, and lay themselves open to a swift Destruction. God forbid; for God's sake let us not unmercifully damn Men after this rate. It is certainly essential to the Person and Offices of the Redeemer, that he be a Being or Spirit, distinct from the Father, if he is so; or that he be the same Being or Spirit with the Father, if he is so? but shall, therefore, all who are

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of Dr. *Sherlock's* Opinion, damn all that are of Dr. *South's*? Or they them? Is Mr. *E.* sure that he is safe, according to his own Rule of Judging, and that he denies nothing essential, to the Person and Offices of the Redeemer, when he denies that his Person is either a Being, or a *Modus* of a Being? Happy is it both for him and me, that we have to do with a merciful Judge, who will not judge us in this severe Manner. I thank God I abhor so dishonourable a Thought of him who is Love, and whose Ways and Thoughts, I mean of Goodness and Mercy, are higher than ours, as the Heavens are higher than the Earth. Let us therefore, when we speak of God, use more Caution, and say, that Men are only guilty of damnable Herefy, when they deny what God has made it essentially necessary for them to believe, concerning the Person and Offices of the Redeemer. Mr. *E.* says: *They were false Teachers among Christians; some that professed the Christian Religion, and in Words, own'd Christ to be the Saviour of the World.* Dr. *Whitby*, from some Expressions used concerning them, doubts this, and thinks it 'probable they 'once profess'd the Christian Faith, tho' after they 'revolted from it, or introduced such Doctrines of 'Perdition, as fundamentally destroy'd the Faith 'which they profess'd.' Nor can there be any Doubt, that while Men continue in Words to own Christ to be the Saviour of the World, they may yet deny him. If these Teachers were profess'd Christians, they certainly deny'd Christ by their abominable Wickedness. To which Purpose is the marginal Reading of the said Verse, agreeably to many good Copies and Versions, *And many shall follow their lascivious Ways*, which suits what he says of them, v. 10. *That they walk'd after the Flesh in the Lust of Uncleaness*, and many other Expressions there are, to set forth their abominable Impiety in the 12th and following Verses of the Chapter. Mr. *E.* indeed treats Mr. *P.* as tho' he were a Man of no Religion; but I hope he has no Evidence of his being chargeable with any such Immoralities, that should prove his denying Christ in Reality, while he own'd him in Words: But that this Treatment is owing to the abundant Zeal he has for a Party, which he was willing to serve this Way, as more effectual than any other he could use. Such general Texts as

these are of very little use, to determine any religious Controversy, tho' they are easily apply'd by any Party, that has Weakness and Confidence enough to do it.

Mr. E. says, p. 170. Barely to own this [that Christ is the Saviour of the World] is not sufficient, whilst any deny Jesus Christ to be their own Master, God and Lord. And this he pretends is the true and proper rendering of Jude v. 4. Τὸν μόνον σωτῆρην ἑαυτῶν, καὶ τὸν Κύριον ἡμῶν Ἰησοῦ Χριστὸν ἀρνέσμενοι, and that this is agreeable to our own Translation, where καὶ, which very often signifies even, because it can have no Reference to another Person, is render'd and. But Dr. Whistly, when he is pleading against this rendering of the Text, judges that our Translators favour'd the other, His Words are: 'And seeing the Words σωτῆρην is never elsewhere ascribed to Christ, I think our Version, which puts the Comma after God, is without Exception.' The only Thing that can be pleaded for this rendering, is that the τὸν being not set before Κύριον, 'tis agreeable enough to the Greek Language, to render the καὶ even. Now this I readily grant; but I think that is not a sufficient Foundation for an Argument. If Mr. E. will prove from this Text, that Christ is our only Master, God, and Lord, he must prove, not only that the Words may be so render'd, but that they cannot be render'd otherwise. Now this he neither has, nor can do. Dr. Whistly has taken Notice of some Places where the Article and καὶ are used in like Manner, tho' the καὶ cannot be render'd even. But since such a Necessity is pleaded for rendering the καὶ here, and Tit. ii. 13. by even, and not by and; I shall take the Liberty to set down a few more Places, which will shew the Weakness of the Argument. Thus the Chief Priests, the Scribes and Pharisees, which are distinguish'd sometimes by the Article repeated, at others, have one Article in common, when it would be unreasonable to render the καὶ even, and to make them the same. Thus Mat. xx. 18. The Son of Man shall be deliver'd, τοῖς Ἀρχιερεῶσι καὶ Γραμματέσι, to the Chief Priests and Scribes; not even the Scribes: this is the same as τοῖς Ἀρχιερεῶσι καὶ τοῖς Γραμματέσι, as 'tis in the parallel Place, Mar. ix. 33. Compare Mat. xvi. 1. with Mar. vii. 5. and Mat. xvi. 21. with Mar. ix. 33. Thus Acts xv. 2.

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They determin'd, that Paul and Barnabas, and certain others of them, should go up to Jerusalem, *ἡ δὲ τοῦ Ἀποστόλου ὡς ὑποβύτου*, to the Apostles, and [not even] the Elders; and therefore, v. 4, 6. they are called οἱ Ἀποστόλοι καὶ οἱ ὑποβύτου. To make it as short as I can, let the Reader judge, how these following Places will sound, if we make this our Rule in Translating. 1 Cor. xi. 27. He shall be guilty of the Body, even the Blood of the Lord. Eph. ii. 20. And are built upon the Foundation of the Apostles, even the Prophets. Philip. i. 19. This shall turn to my Salvation, thro' your Prayer, even the Supply of the Spirit of Jesus Christ. Certainly this Prayer was one Thing, and the Supply of the Spirit another. Rev. i. 9. In the Kingdom, even the Patience of Jesus Christ, ch. iii. 15. And the four Angels were loosed, who were prepared for an Hour, even a Day, and a Month, and a Year. Ch. xiv. 7. And worship him who hath made the Earth, even the Sea. I could easily produce Abundance more Examples to the same Purpose; but I suppose these are sufficient. Now if in any, or all of these, 'tis absolutely necessary, to take the *καὶ* not to signify even; what becomes of our Adversary's Argument, that it must signify even, Jude, v. 4. and Tit. ii. 13?

No doubt he that calls Christ a Saviour, and yet says we are to be saved by the Righteousness of the Law, and not by Christ, contradicts his Profession: but what do's this concern us? Do we set up any other Saviour? Certainly we preach not any other than the true Gospel, since that never says, any more than we, that Christ has the same Perfections with the Father.

Mr. E. has done me the Honour, p. 172. to take Notice of my third Proposition. This is so extraordinary a Favour, notwithstanding he pretends to answer all that is material in my Propositions, that 'twould not be civil in me, wholly to disregard it; tho' otherwise, he gives me no great Occasion to say any Thing about it. The Passage is singular, and therefore I will transcribe it. Nor hath he [Mr. P.] thought fit, in his Answer to me, to let us know, how we can avoid neglecting the Love, Worship and Obedience, that are due to God as our Creator, Redeemer, and Sanctifier; or which is the same, at comprehending Father, Son, and Holy Ghost, and are required in Order to our Salvation; if according to the third

p. 80.

*N. G.*  
*of these Propositions, in a Letter to me, The Father of our Lord Jesus Christ, is alone the true God.* I wonder how he came to put in that Explication, which is a begging the Question: he can't but know we deny the Term God ever comprehends more than one Person; nor has he been able to produce Evidence to the contrary. When we speak of God as our Creator, Redeemer, and Sanctifier, we speak only of the Father. So that this wonderful Difficulty is none at all to us. Mr. E. mayn't know it, and yet there may be a real Difference between the Love, Worship, and Obedience we are to pay to each Person respectively. And certainly if the Father is, according to the Scriptures, the original Cause of our Salvation, and the Person who employs the Son and Spirit to bring it about, this must in its own Nature, put a Difference in the Respect we are to pay to these Persons: and indeed, 'tis the special Relation they bear to God, that is the Reason of that Respect we pay to them, to the one as the Son, and to the other as the Spirit of God. I need not say more here of the Distinction of Worship.

*N. B.*  
 I pass over what he says, with Relation to the Author of the *Critical History of the Creed*, and the Authors appeal'd to, by Bishop Burnet; there is a Mixture of so many personal Matters brought in, that Mr. P. cannot well avoid taking Notice of them, and so the Reader will probably see them examined by himself.

Mr. E. has an Argument from the Benediction, p. 190. which he had not mention'd before, and therefore I shall here take Notice of it. He says: *It deserves, I think, our Observation, that in this Apostolical Benediction, Christ is first mention'd; which, by the way, would be strange and unaccountable, if the Apostle had thought him an inferior God.* I can't but think this a Difficulty, whether it be consider'd with Reference to his Scheme, or mine. For doubtless according to his, Christ is here spoken of as Mediator, and as such, uses to be own'd, by the most stilly Orthodox, to be inferior to the Father. I confess I never could intirely satisfy my self concerning this, either when I was in the common Opinion, or since I quitted it. The Account given, *Letter to a Diss.* p. 32. is as good as any I have seen: but if that do's not satisfy, I dare not build a Doctrine so important

tant in it-self, and so contrary to the whole Tenor of the Scripture, merely upon my own Ignorance, and not being able to account for the Order in which Things are there express'd. I find other Places do equally puzzle me. I observe St. Paul, Eph. iv. 4, 5, 6. mentions the three Persons gradually ascending from the one Spirit, to the one Lord, and so to the one God and Father of all, who is above all, and thro' all, and in you all. And this is natural enough so far; but I can't give the Reason why, between the one Lord, and the one God, he inserts, one Faith, and one Baptism. Doubtless he had a Reason for this Order, whether I can perceive it or no. But if any one should attempt to revive the *Valentinian* Heresy, and make *Pistis* one of his thirty *Æons* or Deities, I should beg his Pardon, if he pretended to argue with me in Favour of his Notion, from my not being able to give an Account, why *Pistis* is placed by the Apostle in that Order.

Mr. E. mistakes, when he represents our Objection to be, p. 191. that we are not able to explain how the three Persons can be one God. Our Objection is, that we have no Notion of what they mean by Persons, who talk after this rate, and that the Scripture never asserts this, but the contrary.

Mr. P. denied the Son and Spirit are represented as having the same glorious Perfections with the Father, and said, they are not represented as self-existent, and underived. Mr. E. answers: *What doth he mean by self-existent, and underived? These Words to me don't carry any positive Perfection in them, nor do they convey any Thing but negative Ideas.* If these Words are at all pertinent, they must go upon this Supposition, that that cannot be a glorious Perfection of God, of which we have only a negative Idea. I can hardly think the Apostle thought so; but imagined that he spake of some glorious Perfections of God, when he stiled him *eternal, immortal, invisible*. And Mr. E. himself, in this very Page, among the Perfections that can't be separated from the divine Nature, reckons these, to be *infinite, eternal, unchangeable*. And I hope, whatever is a Perfection in God, may be allowed to be a glorious one, however we may have only a negative Idea of it.

He says: *Not is it true that they [the Son and Spirit] are represented as deriving their Godhead from the Father.*



If they themselves are derived from the Father, their Godhead, and all their Perfections, must be so too. And certainly this is the Doctrine of the Scriptures. What else does it mean in speaking of Christ so perpetually as the Son of God, begotten of the Father, his only begotten, and first begotten, as being from him, *John vii. 29. Heb. ii. 11.* as living by the Father, *John vi. 57.* as having Life given him by the Father, *John v. 26?* Is it to be thought, that God would so continually use these Terms concerning him, which according to all Language and Sense bespeak a Derivation, and deny a self-Existence, in Case there were no Derivation at all? And if the Son be derived, no one will doubt the Spirit is so; which is agreeable to the Style of the Scriptures, which represent him as the Spirit of God, as one whom the Father has a Right to give, and as one who speaks not of himself. If the Scripture does not say, that *'tis* owing either to the Will or Power of the Father, that our Saviour and the Holy Ghost are God, let us be cautious not to say it; but what it speaks plain enough, a Derivation, it can't be dangerous to assert: And if it says not, that they derive their Being from the Father, as other created Beings do: Mr. P. agrees with it, since he pretends not that they are so derived, or to know any thing of the Manner of their Derivation. If the Scripture says not, that if the Father had so pleased, they might not have been God at all: is not Mr. P. to be commended for his not affecting to be wise above what is written? Mr. E. adds: *They are all necessarily existent, and, as to their being, independent.* Mr. E. is wonderful nice in distinguishing between necessary and self-Existence: but unless he will suppose the Necessity of God's Existence to be owing to any other Cause than himself, I can't see why he should dislike Mr. P's Term, who, when he says the Father is self-existent, means this, that he has receiv'd his Being, and therewith his Perfections from none, and depends upon none for the Continuance of it; but has it absolutely in and of himself alone, and this he denies to be the Language of the Scriptures concerning the Son and Spirit. And tho' Mr. E. confines their Independency to their Being, yet I must own in my way of thinking, he that is independent as to his Being and Perfections, must certainly be so as to his Operations; and since I find by the

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the Scripture. they are not independent in the latter Sense, I conclude they are not in the former.

But farther, says Mr. E. how is it that Mr. P. after Dr. Clarke doth single out self-Existence, which doth not seem to be a Perfection; and pass by all those that are allowed to be so? Mr. P. I dare say, would not reckon it any Disparagement to him to do a Thing after Dr. Clarke, when there was so plain a Reason for his doing it. But the Truth is, as near as I can guess, that he did not herein so much follow Dr. Clarke, as Archbishop Tillotson, whose Judgment had been pleaded by Mr. E. in one Case, and so was more likely to be regarded in another. See what Mr. P. says, *Ans. p. 19, 63, 64.* Mr. P. is excusable in pitching upon this Instance of self-Existence; for he might think there was no Question, whether it were a Perfection, till now at length Mr. E. tells him it seems not to be a Perfection. I would only ask him for my own Information, whether Existence is a Perfection, and whether Dependence do's not bespeak the Imperfection of any Existence, and consequently whether self-Existence, that negative Idea, do's not remove all Imperfection from his Existence, and so may not justly be esteem'd, as I may say, the Perfection of his Existence, and a most glorious Perfection of his Nature. But Mr. E. says, *The Reason to me is plain.* He is then happier in this, than most other Things. Tho' they are peculiar to God, yet they are ascribed to our Saviour, and the Holy Ghost. I will not answer for Mr. P. but I will freely deliver my own Thoughts, that none of the Perfections that are peculiar to God, are ever ascribed to our Saviour, or the Holy Ghost. And that the peculiar Wisdom according to which he is stiled *the only wise God*, Rom. xvi. 27. the peculiar Holiness, in which he is said to be *alone holy*, Rev. xv. 4. are not ascrib'd to any but the Father. And instead of asserting, he may try if he can prove, that there is any one Perfection which is possess'd by the Son, and Holy Ghost, equally with the Father. And till he has done that, his Positiveness is of little Moment.

Mr. P. said, ' They are not represented as doing the same Works, *i. e. in the same Manner*; for the Father creates by the Son, and not the Son by the Father. Mr. E. answers, p. 192. *And did I ever say that they*

p. 69.

p. 70.

they were? But 'tis sufficient that they are all said to create, and preserve, to work Miracles, to search the Heart, and sanctify, and save the Souls of Men. These Works are confined to the one living and true God, and yet done by Father, Son, and Holy Ghost, therefore they must be the one God. This would be true, in Case each did them by a Power originally in himself; but 'tis not true, in Case two of them do them not by such a Power, but by the Power of the Father. Our Saviour, who liv'd by the Father, declares he could do nothing of himself. This which Mr. E. thinks is nothing to the Argument, is, in my Apprehension, very much to it; and to convince him, if possible, of it, let us try whether he will run the Length of his own Argument. Working of Miracles is one of these Works confin'd to God, and because this is ascribed to the three Persons, he infers they are God. By the same Argument, say I, may he prove the blessed Martyr to be God. For *Acts vi. 8.* Stephen full of Faith and Power, did great Works and Miracles among the People. Again, the saving of Souls is another of these Works; and, by his Argument, he may prove that he is God who do's ever convert a Sinner from the Evil of his Way, because he saves a Soul from Death, *Jam. v. 20.* Is it not necessary, in all such Cases, to consider how any Person has the Work ascribed to him? And are we not led to this by the Scriptures, when they speak of the Agency of these three Persons in any Work ascribed to them all?

'Tis strange that Mr. E. cannot account for the Harmony between these three, by the perfect Subordination of the Son and Spirit to the Father. Do's he not think there will be a Harmony between God and his Saints in the other World; when these shall be made immutably, tho' not Infinitely Holy? What he imagines that there is equivocal in the Word Subordination, I know not.

I have shown in my sixth Proposition, that the Term God is not so appropriated to the supreme God, as never to be attributed to other Beings; which being most certain, there could be no Impropriety in Mr. P's limiting his Expression, as he did, when he said, 'Mr. E. was far from having prov'd, that the Son and Holy Ghost, have the Stile and Character of (the supreme, or one) God, in the sacred Writings.' Nor has he



he now done it. And let him now prove, that the Account I have given of our Saviour's being called *Jehovah*, only as he was the Representative of *Jehovah* the Father, is disagreeable to the Scripture Style. I deny that that Title, or any other, that is peculiar to the supreme God, is ever otherwise given to him.

Mr. E. says, Mr. P's is a plain and bold Assertion; that the Apostle in saying to us, *there is but one God the Father*, excludes all other Beings or Persons, from the Unity of God. But certainly, it is much more bold for Men flatly to contradict the Apostle, and say, that the one God is not the Father, but is the Father, Son, and Holy Ghost, tho' the Father is there spoken of in Contradistinction to the Lord Jesus Christ; and this contrary Assertion is not, as Mr. P. hints, as fully and peremptorily express'd in any other Place. What Mr. E. observes of the Apostle's Design to expose the *Heathen* Idols, is true: But that shows, that his Design was likewise to represent to them, who the one God was, to whom all their Worship was to be paid; and 'twas as easy for him to have said, that this God was the Father, Son, and Holy Ghost, if he had not been assured, that the Father alone is the one God. If Mr. E. would have spoken properly, p. 194. he should have said, that by these Characters, 1 Cor. viii. 6. The Apostle doth distinguish the Father from all Nominal and Titular Gods, and the Lord Jesus Christ from all Nominal and Titular Lords. And is it not strange, if the Holy Ghost were the one God, that he, as well as the Apostle, should forget to make the least mention of himself?

Mr. E. ask'd, *Whether the Son and Holy Ghost were according to the Apostle any better than Idols, and such as are nothing in the World?* Mr. P. gave an Evidence of the Difference, alledging, that God works and dispenses Benefits by them, upon which Account they could not be stiled nothing, as the Idols are. Upon this the Man is in a Transport, and thinks he has found *Blasphemy*, whereas 'tis only a sufficient Answer to an impertinent Question. He himself is forced to grant this raises them a little higher as to their Divinity, than the *Heathen Idols*, p. 195. And do's it not then shew, that they are not nothing? But he says, it do's not

*advance them above Angels?* Nor had his Question the least Reference to the Angels; above whom Mr. E. is satisfied in his own Conscience, Mr. P. holds them to be.

Mr. P. farther said: ' I would answer this, just as ' I suppose Bishop Burnet, and perhaps Mr. E. himself, would, a Person that should ask, whether the ' Cloud, that the Israelites worshipped, was the Supreme God, or an Idol.' What a lamentable Outcry, as well as Reasoning do's Mr. E. use on this Occasion! *What mean and disparaging Thoughts must Mr. P. have of our Saviour, and the Holy Ghost; when, according to him, they are no other to the Supreme God. (as the Expression seems to import) than the Cloud among the Israelites was?* And is this Mr. E's Logic? One would hardly expect worse from the meanest Mechanick. Do's he read his Bible, and not see, that such Answers are not to be supposed, to parallel in every Point the Things compared? Will he allow, when our Saviour vindicates his calling himself the Son of God, from what God says to Magistrates, that he makes himself to be no better than a Magistrate? Did he never hear of the way of arguing, *a minori ad majus*? Was it not easy for a Man, who, as one would guess from his way of Writing, pretends to so great Skill in reasoning, to understand that Mr. P. might make this Answer thus; If this is a sufficient Reply to any one, who would put that Question concerning the Cloud, 'tis much more so in the present Case? Besides, if he would suppose, Mr. P. made any Comparison between the Cloud materially consider'd, and our Saviour, it was only as to his Humane Nature, it being evident from p. 56, 57. That he supposes the Divine Nature of our Saviour to have inhabited both.

Mr. Mede's Interpretation of 1 Cor. viii. 6. appears to me very rational and clear, and agreeable to the Apostle's Scope, and I find Mr. Locke approved it. Mr. E. prefers the Interpretation of one of the *Ant-Nicene* Fathers, whom he is not pleased to name.

What Reason he had for concealing his Name, I can only guess: But when the Affair is laid open, I fear it will not appear to be a very honourable one. The Passage then he here sets down, is taken out of a *Latin* Translation of one of *Origen's* Works, which in all proba-

probability was made by *Ruffinus*, who took such a Liberty of leaving out and putting in what he pleased, that no one can tell, when he reads the Opinion of *Origen*, or of *Ruffinus*. Nor is this denied by *Ruffinus* himself, and particularly with Reference to the Doctrine of the Trinity. And therefore, 'tis not fair to cite his Translations, as tho' they express'd *Origen's* real Sentiments. I hope Mr. E. was not sensible of this, when he so confidently asserted the Interpretation to which he refers, to be of one of the *Anti-Nicene* Fathers. I observe the Author of *Plain Christianity defend.* Part IV. p. 73. has consider'd this Passage, and has shown, that this is contrary to *Origen's* Opinion. And if Mr. E. will bring *Origen* to patronize his Opinion, I desire him only to read a Letter of *Jerom* to *Avitius*, *De Originis Erroribus*, *Hieron. Oper.* Tom. H. p. 102. Edit. Francof. A. 1684.

Give me leave to present the Reader with a few of *Origen's* Opinions, as *Jerom* has there set them down from his Books *περὶ ἀρχῶν*, which he himself translated, viz. ' That Christ is not born, but made the Son of God: That God the Father being by Nature invisible, is not seen even by the Son: That the Son, who is the Image of the invisible Father, being compared with the Father, is not the Truth; but is seen as the Representation of Truth among us, who cannot receive the Truth of God Almighty; so that the Majesty and Magnitude of the Greater, may be perceived in some sort circumscribed in the Son: That God the Father is incomprehensible Light, Christ in Comparison of the Father is a very small Splendor, which appears great to us by reason of our Weakness. He uses the Example of two Statues, one great and the other small, the one that fills the World, and by reason of its Greatness is in a Manner invisible, the other which may be seen; and compares the Father to the former, and the Son to the latter. He calls God the Father Almighty, good, and perfectly good; and says the Son is not good, but a Breath or Image of Goodness, so that he is not to be called good absolutely, but with some Addition, as the good Shepherd, &c. He asserts the Holy Ghost to be third, in Honour and Dignity after the Father and Son; concerning whom, when



\* he had said, he knew not whether he was *made*, or  
 \* *not made*, he afterwards declares, what he thought  
 \* of him, asserting, that there was nothing that was  
 \* not made, beside God the Father. He makes the  
 \* Son also, who is *less* than the Father, because he  
 \* is the *second* to him, and the Holy Spirit, who is  
 \* *inferior* to the Son, to be conversant with all the  
 \* Saints; and in this Order he makes the Power of  
 \* the Father to be *greater*, than that of the Son and  
 \* Spirit; and again, the Power of the Son to be *great-*  
 \* *er*, than that of the Holy Spirit; and the Power of  
 \* the Holy Spirit to be *greater*, than all other Things  
 \* that are called Holy,\* See also what he says in  
 the latter End of that Letter, and compare another of  
 his Letters to Pammachius and Oceanus, p. 129. and his  
 Apologies against Rufinus.

Nor is the Testimony of the other *Post-Nicene* anti-  
 ent at all to his Purpose. For Mr. P. will not de-  
 ny, that where-ever there is *Deity* there is *Dominion*, or  
*where there is Dominion there is Deity*. 'Tis true, Jerom  
 on Eph. iv. 5. who is here referred to, would fasten  
 upon the *Arians* the Denial of this, as a Consequence  
 of their Interpretation of Scripture just in the same  
 Way, as Mr. E. do's upon us, that because we say,  
 the one God excludes all but the Father, therefore  
 the one Lord must exclude the Father, as well as all  
 others from Lordship and Dominion; but the Conse-  
 quence is very unfair. For his Adversaries pretended,  
 that the one God excluded all others from being God,  
in that Sense, in which the Father was God; and  
 they might very well say, the one Lord excluded all  
 others from being Lord, in that Sense, in which  
 Christ Jesus was Lord, a Lord constituted by the Fa-  
 ther.

What Mr. E. argues, p. 196. from the Use of the  
 Prepositions, has been answer'd before. The Evi-  
 dence of Mr. Mede's Interpretation, is not built upon  
 the bare Use of the Prepositions, tho' that suits well  
 enough with it; but upon the manifest Allusion made  
 to the Theology of the *Heathen*, who held many Gods  
 and many Lords; and the Apostle, in Opposition to  
 them, shews, that Christians have but one of each  
 Sort, one God, and one Lord, constituted by that  
 one God. Mr. E's Interpretation will not allow for  
 any

any Difference between God and Lord, tho' the Apostle's Discourse plainly supposes one. And if he would have spoken the Orthodox Sense, he ought to have said, to us Christians, there is but one God and Lord, viz. The Father, Son, and Holy Ghost. There is no Difficulty in the Texts he mentions concerning the Son, if Men will but consider, that 'tis from the Father Christ received his Dominion, and by him was made Lord and King. As for his Argument from that Text, that Christ is *the First and the Last*, he may see it answer'd, *Plain Christianity Defended*, Part I. p. 14. And 'tis very strange, if it should be infinitely derogatory to the Son and Spirit to speak of them, as Mr. P. doth: when he uses a manifest Caution to speak of them, as the Scripture doth. Let Mr. E. beware, lest by his bold and weak Consequences, and by being wise above what is written, he should derogate from the Honour of the God and Father of all, even of Christ himself.

Mr. P. so far as I can perceive, has nothing to do with any Scheme, but what he finds in the Scriptures, the *Arian* and *Socinian* he has disclaim'd; and probably thinks it a very unwarrantable Course, for Men to study the Notions of any Party. What Mr. E's aim is in this base Way of suggesting, that he must be in one or t'other Scheme, p. 197. he knows best; but it do's not appear to me to be very Christian. All that Mr. E. has to do is to confute, if he can, what his Adversary advances.

If the Father's sending the Son imports not Authority or Superiority: but a mutual Consent between the Divine Persons will account for this: I should be glad to know, why our Saviour so constantly laid a very great Stress upon his being sent by the Father, and never once mentions his being sent by the Holy Ghost, the Text which Mr. E. brings to the contrary, being evidently not at all to his Purpose: Why do's he set forth the Sin of those that received him not, chiefly by this, that they received not one who came from the Father? Nay, can there be any Truth in his Words thus understood, *John viii. 42. If God were your Father, ye would love me: For I proceeded forth, and came from God; neither came I of my self, but he sent me?* If this sending is only by mutual Consent, and is no Act of Authority

ty, he as much came of himself, as he did by the Father's sending. What Account can Mr. E. give of our Lord's Words, John vi. 38. *I came down from Heaven, not to do my own Will, but the Will of him that sent me?* Or of those, Chap. xii. 49, 50. *I have not spoken of my self, but the Father which sent me, he gave me a Commandment, what I should say, and what I should speak: And I know that his Commandment is Life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak?* If the Father's sending Christ was no Act of Authority, how comes it to be compared with Christ's sending his Apostles, John xvii. 18. and xx. 21? If our Lord may be allowed the best Interpreter of his own Words, 'tis evident he took *sending* to be an Act of Authority, and thought it bespoke an Inferiority in him that is sent, Chap. xiii. 16. And when he so often speaks of his Father's sending him, would he never have given us the least Caution, that we should only consider this as a Matter of mutual Consent, had he intended so to be understood?

Mr. E. says, *Sameness of Essence*, I don't take to be inconsistent with a Plurality of Persons, nor consequently, with the sending Mr. P. speaks of. As Mr. E. appears to have no Notion at all of the Word *Persons* here, the Sense must be, that *Sameness of Essence* he do's not take to be inconsistent with a Plurality of he knows not what. But I would ask him, can a Person send, or be sent, or come, or do any Thing without his Essence? or can the Essence be sent without all that belongs to its coming with it? If these Things can't be, Christ is as much sent by himself as by the Father, and the Father as much sent, and incarnate as the Son; and the whole Scheme of the Gospel is confounded.

Mr. E. Def. p. 59. explain'd the Text, 1 Cor. xi. 3. that Christ had a Head over him, *consider'd as Man and Mediator*. Mr. P. answer'd, p. 83. that the Apostle compriz'd both Natures, as far as he apprehended, and so he believed the Head of Christ is God. And by this he plainly appeal'd to the Apostles Words: *I would have you know, Brethren, that the Head of every Man is Christ, and the Head of the Woman the Man, and the Head of Christ is God.* There can be no Reason to suppose that he speaks of Christ in both Natures as the Head of every Man, as Mr. E. must hold he do's, and of Christ only



only as Man in the latter. Had the Apostle design'd to express Mr. E's Sense, he would have only said the Head of every Man, and of Christ himself as Man, is God: but 'tis now manifest that he speaks of several Degrees of Headship, the highest of all being that of God himself, who is therefore the Head over Christ in all those Capacities, in which he is Head over every Man. And Mr. E's Way of interpreting his Words, carries somewhat in it too light to be expected in the Discourse of an inspired Writer. Mr. E. says, if he should allow Mr. P's Apprehensions, 'twould no more prove an Inequality of Nature, than it doth that there is such an Inequality between a Man and a Woman. There may be an Equality as to a specific Nature between Individuals, when one is Head over another, as in the Case of the Man's being Head over the Woman; but there is no Necessity of such an Equality of Nature, where there is a Headship of one over another, as is plain in the Case of Christ's being the Head of every Man, and so an Inequality of Nature may as well be supposed when God is said to be the Head of Christ; and thus it must be here, if it be allow'd that God is the Head of Christ in both Natures, unless Mr. E. will say that God and Christ are two Individuals in the same specific divine Nature, that is, that they are two Gods.

Mr. E. says, *And I might the more easily allow it* [Mr. P's Apprehensions] too; because Christ is said to be the Head of all Principality and Power; and that, as he hath the Fulness of the Godhead dwelling in him bodily. If Mr. E. can allow, that the Father is the Head of Christ in both Natures, he must allow an Inequality between them: but now there can be an Inequality in the same Essence, 'tis his Business to inquire. I think a clear Account is given of that Text, Col. ii. 9. *Plain Christian. def. Part IV.* 76.

Mr. P. said, he 'suppos'd Mr. E. did not expect he should be convinc'd of the Equality by that Text, Philip. ii. 6. which so many learned Men of his own Side have given up as not to the Purpose. 'Tis manifest that Mr. P. here speaks of their giving up that rendering which expressly asserts the Equality, that he thought it not Robbery to be equal with God. He might, with others, take it to be a Proof of Christ's Divinity, not of his Equality. As the Words are in our  
Tran-

Translation, 'tis a strong Assertion of an Equality, and 'tis not likely that so many learned Men of Mr. E's Side should have given that up, unless they had perceiv'd that Necessity for it, which Mr. E. can't see. And when once that Expression is rightly render'd, there is nothing in the Text that asserts an Equality. 'Tis granted, the Condescension is great, when he that was in the Form of God, and used to appear in a glorious Manner as the Representative of the Father, parted with this, and took upon him the Form of a Servant; but that he had no Superior, is not in the Text, but is supplied by Mr. E. to help out his Argument. See Dr. Bennet on the Trinity, p. 39, &c. Mr. E. has not yet brought one Text that looks like a Proof that his Notion is made a Term of Salvation; and therefore I can't see why Mr. P's Charge was not just; and that the Proceedings of the Assembly deserved to be treated as he treated them, even supposing it a Term of Salvation; since they never pretended to prove upon any one of those they used with such Rigour, that they had ever so much as deny'd it.

Mr. E. is pleased, p. 204. to take a transient Notice of my third Proposition, which being an Honour not usual to be granted by him to a nameless Author, I think I ought to take some special Notice of it, and examine what he vouchsafes to say. He says, *If the Son and Holy Ghost are not God in the highest Sense, they are not God in any proper Sense at all.* It signifies very little to dispute about Words. By the proper Sense, Mr. E. here means the highest Sense: and so he may try, if he pleases, to prove them God in what he calls the proper, and Mr. P. calls the highest Sense. He adds, *in any Sense but that, in which created, finite, dependent Beings may be said to be God.* But how does he know that there is no other Way of deriving Being from God, but by Creation? Why may we not content our selves with Scripture Language, and speak of the Son as begotten of the Father? And how can he tell, but that begetting, may distinguish the Son of God from all Creatures, and set him transcendentally above them all? 'Tis very true, as Mr. E. argues, that the Works of Creation prove a God, and so they would prove our Saviour to be God in the highest Sense, in Case that it could be prov'd, that he created a World by a Power

Power of his own, which he derived not from the Father.

Mr. E. p. 205. denies that the Term God, in its highest Sense, is even so apply'd to the Father, as to exclude the Son, and Spirit. I answer, in all the Places where the one God is spoken of, and there is any Thing said to specify who he is, the Term is appropriated to the Father: and he is spoken of as the one God, in Contradistinction to the Son, as John xvii. 3. 1 Cor. viii. 6. and to both the Son and Spirit, Eph. iv. 4, 5, 6. And Mr. E. is not able to produce so much as one Text, wherein they are all joyn'd together, and said to be the one God. I repeat the Declaration I made under my third Proposition, that if they will produce one such, I will honestly yield them the whole Cause.

Mr. E. says, *The Passage in the xviii<sup>th</sup> of John, will no more prove it, than 'twill prove, that the Father doth not know himself, because 'tis said, Matth. xi. 27. that no one knoweth the Father but the Son.* Does Mr. E. believe himself, that this is at all parallel? Is the Knowledge here spoken of appropriated to the Son in Contradistinction to the Father? Is it not manifest that 'tis not: but only in Contradistinction to those to whom the Son had not reveal'd him? And what is the Knowledge spoken of, but of the Father's Perfections and Will? And is it not manifest, as the Apostle speaks in the like Case, I say, is it not manifest, according to common Sense, that he must be excepted, the Knowledge of whose Perfections and Will is spoken of? But is there any Thing like this in the Case before us? Is it not manifest to common Sense, that when the Father is said to be the only true God, that Jesus Christ, in Contradistinction to whom he is stiled the only true God, is to be excepted? 'Tis a Shame for Men to avow a Doctrine that needs such Shifts to defend it. As poor is what next follows: *or than it will prove that neither the Father nor Son do know the Things of God, because 'tis said; 1 Cor. ii. 11. That the Things of God knoweth no one but the Spirit of God.* And is the Spirit here spoken of in Contradistinction to God or Christ, or indeed to all Men? Are not they excepted to whom the Spirit has revealed the Things of God? The Apostle is shewing that Men could not come to the Knowledge of the Gospel but by a Revelation from God, which Revelation



lation God makes by his Spirit: That the Things which had not entred into the Heart of Man, God had revealed to the Apostles by his Spirit, v. 9, 10. These Things of God, and which were freely given to the Apostles of God, v. 12. he tells us, *no one knew*, no one could reveal to them, *but the Spirit of God*. And is it not manifest, that God who gives them, and who reveals them, tho' not immediately himself, but by his Spirit, must know them? Is not this kind of Exception allowed and understood in our familiar Discourse? If I say with Reference to the Intentions an intimate Friend has to do another a Kindness, that no one knows his Mind but my self, no one will imagine that I mean, that he do's not know himself; nor shall I be understood by the Expression to except any but Men, such to whom he might have told his Mind, as well as to my self. The Scripture uses the Expression *no one*, as we do in our familiar Discourse, and when 'tis manifest, we speak only of Men, our Words are not to be strain'd farther. I own the Word *μὴ τις*, is to be understood only to exclude such as are contradistinguish'd to that, to which 'tis apply'd; and if *John xvii. 3. Rom. xvi. 27.* it is thus apply'd to the Father, in Contradistinction to Jesus Christ, it do's exclude him from being the only true God. For Mr. E. to talk here of *Blasphemy*, is only begging the Question. Mr. E. says, p. 206. 'Tis no wonder, that he should speak of the God of Israel, as the only true God, and of Christ the Mediator between God and Man, as the only Mediator. And this is very true, but thus let him remember, that this God of Israel was the Father only; for he prays to him only, and not to himself.

Mr. E. brings in here one Text, wherein he thinks the Apostle calls the Holy Ghost God in the highest Sense. 'Tis *1 Cor. xii. 6.* I doubt not, that the Term God is there used in the highest Sense: But then I deny, 'tis apply'd to the Spirit. Let us consider his Scope, and compare this with a parallel Place; and there will, I think, no room be left to doubt, that 'tis the Father he here calls God. ' St. Paul here, as Mr. Locke observes, offers a Consideration against any Contention for Superiority, or pretence to Precedency upon Account of any spiritual Gift; and 'tis this, that those distinct Gifts are all of one and the same

' same Spirit, by the same Lord, wrought in every  
 ' one by God alone; and all for the Profit of the  
 ' Church.' And thus he gradually ascends from the  
 Spirit to the Father, the Source and Fountain of all.  
 Now there are Diversities of Gifts, but the same Spirit. And  
 there are Differences of Administrations, but the same Lord.  
 And there are Diversities of Operations, but it is the same  
 God, which worketh all in all. But the Manifestation of the  
 Spirit, is given to every Man to profit withal. His Argu-  
 ment therefore is, that since their Gifts came all  
 from one Spirit, and one Lord, and one God and Fa-  
 ther, and were design'd for the Profit of the Church,  
 they should not divide or quarrel about them; but  
 being united as one Body, as he discourses afterwards,  
 should use these Gifts for the Edification of the  
 Church, rather than to advance the Honour of particu-  
 lar Persons, very parallel to this is his Discourse to  
 the Ephesians, Chap. iv. 3, &c. Where he presses  
 them to endeavour to keep the Unity of the Spirit, in the  
 Bond of Peace. His Argument is this: There is one Body  
 and one Spirit, even as ye are called in one Hope of your Cal-  
 ling. One Lord, one Faith, one Baptism, one God and Fa-  
 ther of all, who is above all, and thro' all, and in you all.  
 But unto every one of us is given Grace, according to the mea-  
 sure of the Gift of Christ. In the same manner do's he  
 here ascend from the Spirit to the Father, the high-  
 est Centre, as 'twere, of Unity; and in both Places,  
 he adds a high Character to distinguish him from the  
 other Persons. And I cannot but here observe, that  
 Mr. E's Orthodox Writer *De Sp. Sanct.* c. 16. agrees  
 with me in my Interpretation, and supposes that God  
 the Father is here consider'd, as the Fountain and  
 Cause of those good Things. But it seems out of the  
 great Regard Mr. E. has to the God and Father of  
 all, he would have him left out in his Discourse to  
 the Corinthians, and rather than he shall come in to  
 be the God in whom all Christians are united,  
 the Spirit shall be twice mention'd. And he might  
 as well have made him only spoken of in all three  
 Passages; for he has as good Reason to make him the  
 same Lord, as the same God. But this is most disa-  
 greeable to St. Paul's Way of Writing, as appears  
 by the Comparison I have just made: And indeed a  
 Man must be a great Stranger to his Stile, who do's  
 not

not perceive whom he means, when he makes such distinct mention of God, and the Lord.

Mr. E. has nothing to say, in Answer to Mr. P's Objections against the fanciful Notion he brought in of a *Third Super-Angelical Nature* of Christ; upon the occasion of which Mr. P. told him, that his Scheme needed not the Help of any unscriptural Fancy; and here Mr. E. has jumbled his own Interpretations of Mr. P's Scheme, and joyn'd with it somewhat of his own, to try if he can discover some Difficulty in it. Let him express Things fairly, and there is no Difficulty at all in his Scheme. 'Tis no Difficulty at all, that he by whom God created all Things, should be a derived or begotten Being; and that he who being the Image of the Invisible God, upholds all Things by the Word of his Power, should himself be upheld by him, by whom he lived, and without whom he could do nothing; and that he who did not know the Day and Hour of the last Judgment, the Father having kept the Times and Seasons in his own Power, should have a limited Understanding. Where do's he find it in Mr. P's Scheme, that the Son hath *infinite Perfections, or the Worship, Powers, and Prerogatives of (the unbegotten or Supreme) God?*

I observe Mr. E. will not say, whether he allows of Mr. P's Notion of the Incarnation, and by his Way of talking, one would be ready to think, that he places it in the Word's being barely related to the humane Nature, and so falls under that Censure of the Apostle I mention'd under my tenth Proposition. He talks indeed of our Saviour's *assuming the human Nature*; but whether he means any more by that *Assumption* than a bare Relation, he do's not tell us. If he do's not, Mr. P's Consequence is certain, that the Father and Spirit being related to the human Nature, will prove them likewise incarnate; and the veiling of the Glory signifies nothing here, for the Son is still incarnate, now his Glory is not veiled.

Mr. P. ask'd, 'If Christ was the Supreme God, how was it possible for him to be without the Glory, which essentially belong'd to him?' Mr. E. answers, *He never was without it.* Let us then examine the Text. Mr. P. had here, doubtless, his Eye upon John xvii. 5: *And now, O Father, glorify thou me with thine*



own self, with the Glory which I had with thee before the World was. Concerning which I remark, 1. That our Saviour, when he prayed, was not in the actual Possession of that Glory which he prayed for. We must think very dishonourably of him, if we can suppose he would pray for that which he never was, and never could be without. 2. That his not having this Glory, cannot barely lie in his not *displaying* his Glory to the World, as Mr. E. seems to suppose it did. This is evident, because it was impossible the Glory he had, should be displayed to the World before the World was; and whatever Display there was of it to the Father before the World was, is suppos'd by Mr. E. during his Incarnation to be the same. This to me is a Demonstration that he did actually, for a Time, part with, or empty himself of that original Glory that he had with the Father before the World was; and that being now without it, and made lower than the Angels, according to his amazing Condescension, he pray'd, as the *λογος*, for the restoring it.

I have now finish'd what I design'd against the Argumentative Part of Mr. E's Performance. Whether he will think fit to answer such a nameless Author I know not, only I beg leave to say, that if he has any Design of clearing the Doctrine of the Trinity, I may more justly expect his Reply, than that he should tease the World about personal Matters, in which they have little Concern, if they are not already intirely satisfied.

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